

In S & D Bradford.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

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Cleansing of the Sanctuary.

A LETTER FROM WM. MILLER.

DEAR BROTHER HINES:—One short year more of trials and afflictions, and I shall expect to see Him who will justify himself, his word, and his people, before all flesh; and then he will cleanse his sanctuary, and “make the place of his feet glorious.” Then will his tabernacle be with men, and he will dwell among them, and he will be their God, and they shall be his people. Sighing and sorrowing shall be done away; tears shall be wiped from off all faces, and death itself be destroyed; and we shall reign with him on the earth. What a glorious prospect! What a blessed hope! How full of immortality and eternal life! Come, Lord Jesus, O come quickly!

You may ask, What is meant in Daniel viii. 14—“Then shall the sanctuary be cleansed?” I will answer you according to my understanding; and if I am not right, please to correct me.

“Sanctuary,” in the Scriptures, generally means the place where God is worshipped and adored, and where he or his glory dwells, when it has reference to God or holy things; but when it has reference to man, it means his house, or dwelling-place, city, or defence.

I. Jesus Christ is called a sanctuary. Isa. viii. 14: “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.” Ezek. xi. 16: “Therefore say, thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.” Why is he called a sanctuary? Because God dwells in his person, and through him we worship God. He is the refuge, into which the righteous run and are safe.

II. Heaven is called a sanctuary; because God dwells there, is worshipped and adored there, and it is the refuge of the saints. Psalm cii. 19: “For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth.” Ps. xx. 2: “Send thee help from the sanctuary, and strengthen thee out of Zion.”

III. Judah is called a sanctuary. Psalm xiv. 2: “Judah was his sanctuary, and Israel his dominion.” Because God dwelt in Judah, and was particularly worshipped among them, and Jerusalem was a place of refuge for God’s people.

IV. The Temple at Jerusalem is called a sanctuary. 1 Chron. xxii. 19: “Now set your heart and your soul to seek the Lord your God; arise, therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.” Exodus xxv. 8: “And let them make me a sanctuary; that I may dwell among them.” And the tent in the wilderness was so called, because it was for God to dwell in, and there he was to be worshipped.

ped. Both were typical of his glorious presence with his people.

V. The Holy of Holies was called a sanctuary. 1 Chron. xxviii. 10: “Take heed now; for the Lord hath chosen thee to build a house for the sanctuary; be strong, and do it.” Lev. iv. 6: “And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary.” This was a type of heaven, and was called a sanctuary for the same reason heaven is.

VI. The earth is called a sanctuary. Isa. ix. 13: “The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.” It is so called because God will dwell with his people on the earth. 1 Kings viii. 27: “But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” Rev. v. 10:

“And hast made us unto our God kings and priests: and we shall reign on the earth.” Rev. xx. 6: “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” It is also thus called because he will be worshipped in earth as in heaven. Matt. vi. 10: “Thy kingdom come. Thy will be done in earth as it is in heaven.” Because it is his inheritance. Psalm lxxxii. 8: “Arise, O God, judge the earth: for thou shalt inherit all nations.” Rev. xi. 15: “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.” Psalm xcvi. 6—13: “Honor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.”

VII. The saints are called a sanctuary; 1 Cor. iii. 16, 17: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.” For the reason that God dwells in them, is worshipped by them, and they are his inheritance. 2 Cor. vi. 16: “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said,

I will dwell in them, and walk in them; and I will be their God, and they shall be my people.” Eph. ii. 21, 22: “In whom all the building fitly framed together, growtheth unto a holy temple in the Lord: in whom ye also are builded together, for a habitation of God through the spirit.”

The question now arises, Which of these sanctuaries does Daniel mean, or the saint who talked with Daniel, when he said, “Then shall the sanctuary be cleansed?” I answer, not the first, Christ, for he is not impure. Not the second, heaven, for that is not unclean. Not the third, in Judah, for literal Judah is cut off, and is no more a people. Isa. lxv. 15: “And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name.” God will remember his covenant with literal Judah no more forever, neither shall it come into mind; but he will make a new covenant, in which regeneration will be indispensable, and the circumcision of the heart, instead of the “letter,” will qualify them for the inheritance of the sanctuary. Not the fourth, the temple, for that is destroyed, and what is not, cannot be numbered. Matt. xxiv. 2: “And Jesus said unto them, See ye not all these things? verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.” Neither the Holy of Holies in the temple at Jerusalem, for that too was destroyed with the temple. Daniel ix. 26: “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end therein shall be with a flood, and unto the end of the war desolations are determined.” See Paul’s reasoning in Heb. ix. 1—12.

Then there are but two things more, which may be called a sanctuary, which may, or ever will require cleansing; and those are the EARTH and the CHURCH: when these are cleansed, then, and not till then, will the entire sanctuary of God be cleansed, and justified, (as it reads in the margin.)

The next question which arises is, How will the earth be cleansed? I answer, by fire. 2 Peter iii. 7: “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” When will the earth and the wicked be burned by fire? I answer, when our Lord shall come. Titus ii. 13: “Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.” You will say, Where is your proof that it will be at his coming? I answer, Psalm xlvi. 6—10; 1. 3: “Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.” xcvi. 3: “A fire goeth before him, and burneth up his enemies round about.” Isa. lxvi. 15, 16: “For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain

of the Lord shall be many." Nahum i. 5, 6 : "The mountains quafe at him, and the hills melt, and the earth is burned at his presence; yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Mal. iii. 17, 18; and iv. 1—3 : "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Matt. xiii. 41—43 : "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. xiii. 49, 50 : "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." 2 Thess. i. 7—10 : "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Peter iii. 10—13 : "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelteth righteousness."

If this evidence will not satisfy Brother Cheney, and others, that the earth and wicked are burned at the coming of our Lord Jesus Christ, before he reigns with his saints on the earth, no words can prove it. For it is the new heavens and new earth on which Christ reigns; and the new heavens and new earth are never to be burned, but to remain forever; Isa. lxvi. 22 : "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Heb. xii. 27 : "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." And in that day of his reign, or thousand years of his glorious reign, the bodies of the wicked are ashes

under the feet of the saints. Isa. iv. 2—4 : "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Ezek. xxviii. 18 : "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee; it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee." Also, Mal. iv. 3 : "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Do these brethren believe that after the resurrection of the wicked their bodies are to be burned, and become ashes? If so, pray give me proof. Are their bodies durable or not? If not, tell me, how can they be tormented day and night, forever and ever? The only text that I have ever known them bring, is in Rev. xx. 9 : "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." And this text cannot mean literal fire; for it would be very inconsistent to suppose that durable bodies could be consumed. The next verse explains. The justice of God comes down and drives them from the earth, or consumes them from the earth. "Our God is a consuming fire."

The next question,—When will the saints be cleansed, or justified? I answer, when our Lord shall come. The whole church will then be cleansed from all uncleanness, and presented without spot or wrinkle, and will then be clothed with fine linen, clean and white. For proof, see 1 Cor. i. 7, 8: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Eph. v. 26, 27: "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Phil. iii. 20, 21: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the workings whereby he is able even to subdue all things unto himself." 1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." Rev. xix. 8: "And to her was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of saints."

"Then shall the sanctuary be cleansed," when the will of God is done in earth as in heaven. How perfectly inconsistent it is to suppose that after Christ reigns on the earth a thousand years, and possesses the kingdom under the whole heaven, and all earthly kingdoms are conquered, and broken to pieces, and

carried away, so that no place is found for them—and after the saints possess the kingdom, and have the dominion forever and ever;—that the devil, after all this, is to obtain possession of the earth again, and overpower the immortal saints, with Christ at their head, so that a necessity would arise for God to burn up the world, the beloved city, and all the saints in it; for the saints are never to be removed from the earth, after Christ comes. Prov. x. 30: "The righteous shall never be removed: but the wicked shall not inhabit the earth." It is too absurd to admit even the thought for a moment. Yet this must be the legitimate consequence of the doctrine of those who believe that the earth is not cleansed by fire until after the thousand years' reign of Christ on the earth. And Peter tells us plainly, (2 Pet. iii. 7,) "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." And it is certainly true that when the Ancient of days comes and sits upon his throne, and the Son of man comes before him with the clouds of heaven, then the present heaven and earth pass away. Dan. vii. 9—13: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." 2 Pet. iii. 10: "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Rev. xx. 11: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." All this at the coming of Christ. 2 Thess. i. 7—10: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." Will this new heaven and new earth be burnt up? Pray tell us how these things can be.

Yours in the gospel faith,
WILLIAM MILLER.
Low Hampton, Jan. 1842.

Spiritual Millennium.
The convictions and expectations of the church, for some centuries back, respecting the conversion of the world, have been nearly as

deficient as their practice. And it seems to us that providence is now permitting the denial of the doctrine, that the world is to be converted to Christ, to be urged as it is in some quarters, in order to bring the public mind to a better acquaintance with the truth. The truth on this subject is eminently practical, and ought to be deeply seated in the mind. For if the world is not to be converted, and christianity is not to be given to the heathen, the cause of missions is a species of Quixotism, which will soon be abandoned. But if the expectation of the conversion of the heathen world is founded in the truth of God, we ought to know it better, and more thoroughly than we do. And perhaps the agitations which some are endeavoring to make of this question, may yet take such a turn as to bring in this better knowledge. For the present, however, they are connected with such a ridiculous fanfaronade, about the speedy end of the world, that their influence for good or harm must be very limited. But the question in itself is important and practical. If any one cherishes the wish, to arrest the work of evangelical missions, let him convince the church, out of the scriptures, that the heathen are not to be converted, and he will in the present posture of things, well nigh destroy all evangelical action, both at home and abroad.

It is pertinent then to present wants and enterprises of the church, that christians make a thorough acquaintance with the scriptural grounds of our expectation of a millennium. The assertions are now put forth with great assurance, that the doctrine of a spiritual reign of Christ for a thousand years, is almost entirely the product of the present generation. This is far from the truth, and is, in the form in which the statement is now put forth and received, a means of deceiving the people. We beg leave to suggest to some of the distinguished men, who are to lecture before societies for diffusing missionary knowledge, that important service might be done to the missionary cause, if some one on such an occasion should collect the materials, and give a full and satisfactory history of this doctrine. In our view it would form an admirable subject for a lecture on such an occasion, and it might afterwards be given to the public with great advantage.

Though it is not true, as some, we suppose ignorantly assert, that this doctrine is so peculiarly the property of this age, yet it is true that it has come out to more prominence in this age of missions, as might have been expected. The reformers seem not to have bestowed much attention upon the subject. And the leading writers in ages next after the reformation, seem never to have thoroughly examined this subject. Calvin, we think, did not discuss the subject at all in form in his Institutes. Turretin, of a later age, notices the subject: but even he has very crude ideas of it. This view of it appears in the following translation of a paragraph from him:

"But what or what kind of reign of Christ with the saints this may be, it is more safe to be ignorant, than curiously to enquire, or rashly to define. It is more easy to show what it is not than what it is. And since this reign may fitly be referred, either to the reign of the blessed and of martyrs in heaven, or to the spiritual reign of Christians on earth, or to both at once, it was not necessary to the exposition of this passage, to find here a *temporal* reign before the end of the world, so contrary as it is to so many passages of scripture."

Turretin argues successfully against the Chiliasm, who believed in Christ's personal

reign on earth;—but he appears to have bestowed but little attention on the subject of a spiritual reign. But the Puritan writers were no strangers to the idea of a spiritual millennium. John Howe has a satisfactory treatise on the subject, entitled, "THE PROSPEROUS STATE OF THE CHRISTIAN INTEREST BEFORE THE END OF TIME." He proves that there is ground to expect such a conversion of the world as the church are now expecting. And even Henry's commentary contains the doctrine. In interpreting the passage in Isaiah, respecting the cessation of war, and beating swords into ploughshares, he points us for the complete fulfilment of this prophecy, to "*the latter times of the christian church, when the spirit shall be poured out more plentifully from on high. Then there will be peace on earth.*" And in how many other instances he asserts the same we know not. And though a work so much read, written two centuries ago, contains the doctrine we are now told by those who pretend to see through the world to the very end of it, that this doctrine is the product of this age.

The subject of the millennium did not escape the attention of Baxter. He wrote a book on this subject as he did on most others. The main scope of the book was against a set of fanatics of his day, called millennarians or Chilasts, who in most points maintained what now goes under the name of Millerism. In that book he controverts also the expectation of a literal return of the Jews. But he maintains that the views commonly entertained now on the subject of the millennium, are in accordance with all correct interpretations of the prophecies.

If we come down to the days of President Edwards, we find the doctrine more clearly developed by him. In his history of redemption, we have one of the most satisfactory treatises on the subject.

It is really a subject of much interest, and we should be glad to see it thoroughly exhibited. If some writer would collect the facts, showing how the expectations of the church have stood in different ages, and how the received views have affected evangelical action, it would be a service to the church well worth the pains.—*N. E. Puritan.*

The Sixth Vial.—Rev. xvi. 12.

It has long appeared to me, that the sixth vial would explain the preceding ones.—This vial is poured out on the great river Euphrates, and the waters thereof are dried up, that the way of the kings of the East may be prepared. The sixth trumpet brought out the Euphratean horsemen, or founded the Turkish empire. The sixth vial subverts that empire, and dries up all its resources. This kingdom is to be destroyed, that the way may be prepared for the kings of the east to make a movement, in conjunction with some northern nation against the beast and his confederates. Dan. xi. 44. This vial has a definite object, is clearly marked, and when it is running, all may see its progress, and be satisfied that the preceding ones have been poured out. While this vial is producing its effects upon the Turkish empire, the Dragon will make one more desperate effort, while the atheistical beast and the false prophet will supply him with dexterous agents. These agents are called unclean spirits, the spirits of devils pretending to work miracles in the sight of the beast and by such

means deceiving the Papal kings and others of a like spirit, to unite in a war against the Lamb, and to assemble their armies to the battle of the great day of God Almighty. Are there not strong indications that this vial is now being poured out, and that the time is at hand, when the seventh will follow? If so, then Christians need to be awake, to watch, and to keep their garments lest they walk naked, and thus be exposed to shame.

Fifty years ago the Turkish Empire embraced in Africa, Egypt and the Barbary States; in Asia, Syria and all the other region between the Mediterranean sea and Euphrates; in Europe, Greece and the countries from the Adriatic to the sea of Asoph, and was able to contend single handed with Russia. Where is now this mighty empire? Greece has broken her chains; province after province has been torn from her by Russia, until all her northern provinces are gone. The Barbary States no longer obey her commands; Egypt is compelled by foreign nations to yield a nominal obedience; Syria is convulsed and ready to change masters when circumstances require; and other provinces are waiting for a moment favorable for revolt. Her military power is broken, her navy crippled, her resources dried up, and she exists as a power, because her neighbors cannot agree how to divide her territories among themselves. Her glory has departed and her end is near. Here then we have facts to prove, that the angel has poured out his vial on the great river Euphrates, and that the Turkish Empire is sinking under its effects.

While Turkey is shaken, dismembered, sinking, are the unclean spirits like frogs in motion? If so, then have we additional evidence that the sixth vial is discharging its contents. What then is the fact? The efforts made by the Protestant churches to send Missionaries with the Bible and tracts, to convert the heathen and reclaim the eastern churches, has roused the Papacy, and she is making a mighty effort to extend her power and regain her lost influence. Troops of Romanists are pouring into this country, spreading through Great Britain, and crawling about in every Protestant country. Our Missionaries meet them in Syria, Persia, the East Indies, China, the Islands of the South Seas, and in every place where they plant their feet. These are political as well as ghostly agents, tools of the beast as well as of the false prophet, supported by royal funds, and under the influence of Papal courts. Combined with the movements of these unclean spirits, all the elements of the French Revolution are at work, raging, and ready to burst forth. Infidelity, or atheism, in a thousand varied forms, is cordially embraced by multitudes in Protestant countries. Germany is rotten to the core. Popery is little better than Atheism disguised. And the false prophet is a tool of the atheistical beast working miracles before him. They may in some respects have different objects in view; but they have one common interest, and are ready to join hands in pushing on the war against Christ, and that religion which the apostle taught. Here, then, we see that unclean spirits, numerous and filthy as frogs, are spreading over all the earth. And all these are the spirits of devils going forth to excite and prepare the kings of the Roman earth; and all other kings, who are under the influence of satan, to assemble their armies at Armageddon. Can we hesitate and doubt, when we hear the croaking of the frogs,

and see their action all around us? Even now the Papal powers have one million of men in arms. England is opening a new passage up the Euphrates for her eastern kings, and strengthening her power on Mount Lebanon, while the millions of Russia are waiting at the north, and France has her agents over all Syria. The birds and beasts of prey are collecting around the field of slaughter, and the prophetic eye may clearly see the armies moving on to battle. Shall we not, then, attend to the solemn warning; "Behold, I come as a thief," when men are asleep, and danger is apprehended! Alas, that even the churches will not regard the signs of the times. Well, those that will not watch, will soon have occasion to weep. For, though men will not believe, the son of man will come as the lightning, and his enemies will not escape.—*N. E. Puritan.*

THE SIGNS OF THE TIMES.

BOSTON, APRIL 6, 1842.

To our Friends and Patrons.—We need not at this time rehearse what was stated in our last, as to the financial interests of the paper; we trust that will be sufficient: but we wish in this to call your attention to the subject of making an effort to sustain the periodical in its present circumstances. Hitherto it has been published only twice per month. Hereafter it is to be issued weekly. Our limits have hitherto been so circumscribed that we have had comparatively little room for the news of the day; hence, many who wished a paper of that character as a family paper, have not taken it; We design now, by the divine blessing, to make our paper a Second Advent Family Newspaper, that shall not be behind the best religious periodicals of the day. We shall spare no pains to make the paper what it should be. But while we do this, we ask the co-operation and support of the friends of this cause. Let each one who feels an interest in it, set about the work at once, and send us in a good list of subscribers. If each one who now takes the paper would send us but one more name and subscription, our list would be doubled, and the paper be placed entirely above embarrassment. Who will do it? Reader, WILL you TRY?

Aspect of the Times.—Dark clouds are gathering in the political horizon of the nations of the earth, the result of which, none can foretell. It is impossible to read the public Journals of the day, without being forcibly reminded of the declarations of the Savior, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Great Britain is shaken from centre to circumference with the great question of the repeal of the corn laws. Her poor are literally starving to death by thousands, having neither food nor labor by which to procure it, while the nobility and landholders are swimming in wealth, and their eyes stand out with fatness.

France stands on the verge of a volcano, while the muttering thunders within give fearful premonition of what may be expected from its overflowing flood when once it shall belch forth.

Difficulties in our own government, are daily increasing upon us, until consternation is depicted in the countenance of all thinking men. Congress is

in a state of chaos, the parties are all confused and know not what to do. The confidence of the people is entirely destroyed, as to the ability of the government to relieve their unparalleled commercial distress. Failures of some of the great munied institutions has alarmed the public, until both public and private credit is destroyed, and no one knows who or what to trust.

Our relations with Great Britain are becoming more and more precarious, and difficulties of the most serious character are constantly occurring. Nothing but the interposition of Divine Providence to avert the calamity in answer to the prayers of his people, can prevent a rupture between the two countries.

Nor is the condition of other countries any better; well, so be it: for thus saith the Lord; "I will shake the heavens and the earth, the sea and the dry land; I will shake all nations, and the desire of all nations shall come?" "Even so, Amen."

Since the above was written, another arrival from Great Britain but confirms the above picture. The whole East seems to be in a state of fermentation; and wars, rebellions and collisions among the nations, are the order of the day.

Late intelligence from Texas states that the Mexicans had invaded that country with an army of 15,000 men, and the Texians were preparing for a vigorous resistance. Murders, robberies, fires, duels, suicides, failures and frauds, fairly load down the public journals of the day.

Millennial Harbinger.—Bro. Campbell, of the Harbinger, proposes, in the present volume, to present to his readers both sides of this soul-absorbing question of the coming of the Lord in 1843. Accordingly he has given a brief statement of the views of those who advocate the doctrine. In doing so, he says, "It is confidently believed and positively asserted that the present earth and heaven, and the present world, will come to their end in 1843—at the most distant movement. AN ETERNAL MILLENIUM then commences." It is true that some of our coadjutors in this cause speak of an eternal Millennium, but we are not aware that any of those who believe in the coming of the Lord in 1843 have so expressed themselves. We believe as distinctly in a Millennium, a 1000 years reign of Christ with his saints, as Bro. Campbell does. Only he thinks, if we understand him, it will be before, we that it will be after the Second Coming of the Lord. We believe it will be a 1000 literal years, the seventh thousand Millennium from the creation; and that it will be the period which will elapse between the resurrection of the just and unjust. If Bro. Campbell will read the Report of the Lowell Second Advent Conference, the Lecture on the Millennium, he will find our views more distinctly given. To our own minds Bro. Ward's Commet is the bright, well known, and familiar Venus of the system, always present and understood.

The present Revival.—The revival now so extensively prevailing through the world, is of such a peculiar character, that we can but be forcibly reminded of the parable of the Supper. When the invited guests excused themselves, the master sent forth into the highways and hedges to call in the poor, the maimed, the halt and the blind. It was done; and still there was room. Go out quickly and call in all, good and bad, and compel them

to come in, that my table may be furnished with guests. Now seems to be this last call; the poor drunkard is picked up from the ditch and the grog shop, dragged from his squalid wretchedness to the Temperance Society, and from that to the alter of prayer; and the next step is to the table of the Lord. The next step will be to GLORY.

Infidels and Universalists of every grade are submitting to God. The poor prisoners in their lonely cells in the State prison, are bowing to Christ by happy scores. We are informed by a friend, that within a short time, more than 50 have professed conversion in the State prison at Charlestown.

Sinner, is not this God's latest call of grace? Dare you longer delay to come and give your heart to Christ? If you do delay, it is at your peril; the door will soon be shut, and you will knock in vain for admission. Then seek now, and with all your heart. No matter how moral you are, or have been; if you have not a penitent faith in Christ, and do not confess him with your mouth before men, he will deny you, and be ashamed of you when he comes in his glory. *Do not delay.*

To Christian Parents.—Have you told your children that Jesus Christ is in heaven with a body like ours; and that he is coming soon, within two years, to destroy all his enemies, and take all his people, whether dead or living, to himself? If you have not done it, do it quickly. You may tell them of the spiritual and invisible God who sees them always, and is every where, and as it is with others of more mature years, it will be to them; it is invisible, and the impression is soon gone. Here is something real, sensible, and they will feel it. Teach them to believe in, pray to, confess and love that Savior, and your labor will not be lost. But do not suffer the Savior to come and find them unwarned and unprepared. He is certainly coming to burn the world and all his foes. *Awake!*

Progress of the Cause.—The doctrine of the Second Advent in 1843 is rapidly spreading through the church, and members of all evangelical denominations are coming up to the work of sounding the Midnight cry. Both ministers and people are waking up, and when at this late hour they open their eyes, they start at their long sleep and hasten to redeem the time. Rev. H. B. Skinner, now having charge of the M. E. church in Ashburnham, Mass. has embraced the doctrine, and is ready to give lectures around in that vicinity wherever the door is opened.

Christian Holiness.—Do the professed disciples of the Savior understand and feel the obligations that rest on them to maintain a holy and blameless life? "He that saith he abideth in him, ought also so to walk even as he walked." How was that? He was "holy, harmless, undefiled, separate from sinners." Can we be in him and be like him? God requires of us to forsake all for Christ; to make an unreserved consecration of ourselves to him. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." We must do it before we can be justified in the sight of God. Then, and not before, God for Christ's sake justifies the penitent believing sinner. And from that hour and moment we are not our own, but are bound in our faith to look upon and reckon ourselves dead to sin and alive to God; and to walk as Christ walked. If we take back any

part of the price, it must bring condemnation and darkness. Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. A sinning Christian is a contradiction; it is impious to talk of it. He that committeth sin is of the devil. Reader, consecrate yourself to God now, and be wholly his, and the blood of Christ will cleanse and save. O, believe and be saved.

To Subscribers.

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name of the paper, and your Post Office address,
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ager paper, we wish them to return  this
If any of our subscribers wish to discontinue

Worcester Conference.—This Conference was well attended, and exerted an important influence on the public mind. The meetings were held in the Town hall, and were, most of the time, full; some of the time 2000 people were judged to be present. The morning discussions were seasons of deep interest and of considerable excitement. Some opposition from Methodist, Baptist, Universalist, Roman Catholics, &c. added interest to the Conference, and furnished occasion to meet many objections which are usually presented, and others, which are rather novel. A revival attended the lectures, and when it closed many were seeking the forgiveness of sins. We were informed Monday morning that some of the Roman Catholics were under deep awakening, and enquiring what they should do to be saved.

Ashburnham Conference.—Commenced Tuesday, March 15, and ended Friday evening. It was well attended, and proved a most pleasant and profitable season. The subject had never before been agitated in that community, or in that section of country. The impression made on the minds of the people was deep and salutary, and the services attended with the awakening and conversion of sinners, and the quickening of believers to greater zeal in the cause of Christ.

Conference at Providence, R. I.—Was held in the Pawtuxet Street Church, in that city.—The Conference and Lectures commenced March 4th, and continued to the 11th. The meetings were well attended, and much interest was manifested on the subject of the Advent near. The people were much disappointed on account of Mr. Miller's sickness, and inability to attend; but Bros. Fitch and Himes gave lectures to large audiences, during the Conference, both at the Bethel, and the Pawtuxet Street Chapel.

There was a glorious revival in progress in the Church before the Conference commenced. We are happy to learn that the work still progresses. We trust much good will result from the meeting in that city.

To Correspondents.—*Bro. B. Clark's* letter, on the Sabbath is received. We wish to have no controversy with "Seventh Day Baptists," on the subject of the Sabbath. "Let every one be fully persuaded in his own mind." We both agree that there is a Sabbath—a "sign," of the blessed Sabbath of rest which remains for the people of God. "Therefore let no man judge you in meat or in drink, or in respect to a holy day, or of the new

moon, or of the SABBATH, which are a shadow of things to come." Col. ii. 16, 17.

BRO. SUTCLIFF will find things set right on "the sanctuary," in Bro. Miller's letter on that subject. We are glad to hear from him; and of the success of his labors.

BRO. B. W. HALL, will have his queries answered, as soon as we can find leisure to do it.

Going Back.—The Protestant Church appears to be hastening back to the embraces of the "Mother of abominations." Already, in several places, they have adopted some of the most abominable principles and practices of the Roman Catholic Church. Read the following from an Edinburgh Journal:

"**PROPERTY IN EDINBURGH.**—The Roman Catholics, when they first broached the subject of establishing a nunnery in the suburbs of this Protestant metropolis, did so with their usual cunning and circumspection. It was introduced to the public under the innocent designation of 'A Seminary for the Education of Young Ladies,' and any one who breathed a whisper as to the real objects of this institution, was threatened with a prosecution for libel. Gradually, however, has the mask been dropped; and now, under the auspices of the ambitious lecturer in Broughton Street, Bishop Gillis, public exhibitions of the ceremony of taking the veil are regularly made, and the *quasi* boarding school is proclaimed, in open day, to be nothing more nor less than a Popish nunnery. One of these truly melancholy spectacles took place on Wednesday last, in the nunnery alluded to, at the head of Bruntsfield Links, before a select assembly of Papists and Protestants, the latter, of course, attracted by mere curiosity, to see how the interesting drama would be conducted. We understood that there were three orders of nuns consecrated, as it is impiously termed, on this occasion. One young girl, evidently either the dupe of priests, or of her own diseased fancies, took the first veil, which bound her to remain a prisoner for one year; two took the second veil, and immured themselves for five years; and an interesting young lady took the "vows" for life. On this last victim the chief interest was centered—a mock funeral service was performed, and having prostrated herself on the marble floor of the chapel, a pall was laid over her, and the Bishop consigned her to a living death. The burial rites occupied full half an hour, during which time she lay prostrate upon the cold ground. The feelings excited by the proceedings, on the part of the Protestants at least, must have been of the most painful kind."

How exactly is the Scriptures fulfilled, Dan. vii. 21. The "little horn made war with the saints, and prevailed against them." He "works deceitfully,"—"practices and prosters"!

Hartford Conference.—We give the following account of the meeting from the *Christian Secretary* of that city. In general the account is correct. The allusion to (Mr. Himes) is very unfair, see note at the end of the article. But with this exception, coming as it does from an unbeliever in the doctrine, it is remarkable for its candor, and general correctness.

We shall give some further account of the Lectures, &c., in our next.

E. S.

"**THE SECOND ADVENT CONFERENCE** closed its session at the City Hall on Tuesday evening last. Several clergymen, and others, who are believers in the doctrine, were present; Mr. Miller, however, was the principal lecturer. We are unable to give a correct report of the proceedings of this meeting, having only attended occasionally the evening sessions. Mr. Miller went through with his exposition of the vis-

ions of Daniel, and commenced upon the Revelations, but was prevented by a severe cold from closing his lectures on this part of his theory.

One fact connected with this Conference struck us somewhat forcibly, and this was, the immense crowd which attended the whole course of lectures. We are unable to speak of the numbers in attendance during the day, but in the evening, the large hall was filled to overflowing with attentive listeners. Probably not less than from 1500 to 2000 persons were in attendance every evening. This large mass of hearers was made up from nearly or quite every congregation in the city. How many of them have become converts to this new doctrine we have no means of judging, but presume the number is not very small. Of one thing we are satisfied, and that is this: unless the clergy generally, present a better theory than the one offered by Mr. Miller, the doctrine will prevail to a very general extent. We live in an age of inquiry, and the people will not take a mere assertion for a fact; they require the evidence before they are convinced. The study of the prophecies has undoubtedly occupied less attention for years past, than other portions of the Scriptures, from the fact that the church had assumed the ground that this question was settled, and her efforts were directed very properly to the carrying out of the predictions of the prophets in spreading the gospel throughout the world, and the ushering in of that day "when all shall know the Lord from the least unto the greatest." In the midst of these efforts, a new doctrine comes up, claiming that the gospel is not to be received generally by the nations of the earth, but that sin is to be destroyed by "the brightness of Christ's coming," and this too, within the short period of about one year. It was stated by one of the members of the Conference, that not less than three hundred ministers of different denominations, were engaged at the present time in preaching this doctrine to their several congregations.

A weekly paper is also published at Boston, for the purpose of disseminating their views, and a large number of books and pamphlets upon the same subject have already been issued from the press. An agent was present during the session of the Conference with an extensive assortment of these publications, and probably effected sales to the amount of some hundreds of dollars. We learn further, that a committee was appointed during the session of the Conference for the purpose of procuring one or more lecturers to labor in this State.

With these facts before us, the question naturally arises, what is the duty of the church and the ministers of the gospel generally? If the theory of Mr. Miller is wrong, we are satisfied that every preacher of the gospel should endeavor to present to his hearers the true Bible doctrine of the Millennium, that they may know where to place their hopes. If, on the contrary, he is right, then let it be known, for it appears to us that the time has come when the people demand light on this question.

We have no doubt in our own minds of the sincerity of those who were engaged in conducting this meeting, although we should have been better pleased had one of them (Mr. Himes) been more guarded in his remarks. In speaking of the progress of the cause, he remarked, that the papers generally were opposed to the doctrine, and the religious papers in particular, were endeavoring to throw all the odium they possibly could upon its advocates. The editors

(Apr. 6, 1842)

of the New England Puritan, Christian Watchman, and Hartford Secretary, were *liars*, &c.* this was news to us, so far as we are concerned, as we have no recollection of ever having tried to cast any reflections upon them in any manner whatever. We have once or twice expressed our disbelief in the *doctrine*, supposing that we had as good a right to our opinion as Mr. Himes had to his. But the simple fact of a difference of opinion can never justify any man in branding another with the epithet of "liar." We hope he will learn better in future. We understand that Mr. Miller will proceed to New York, for the purpose of commencing another Conference early in the present month.

* Our brother does not fairly represent us in this statement. In speaking of the opposition, we alluded to the *unfairness* of the *religious press*. It was stated that they were very ready to publish anything they could find against us. All sorts of stories about Mr. Miller, and the views he advocates have a ready place in their columns.—Editorials also, some of which have been exceedingly severe. In their quotations from books on this subject, it was remarked also, that they made such selections as would be calculated to bring us into the greatest contempt, and thereby, so far as they were able, to destroy our influence among the people.

Among these prints we named the Puritan, Watchman, and Secretary. If the files of those papers for a few years past will not demonstrate the truth of our remarks, the public can judge. We have no concern about it. And if our brother of the Secretary chooses to set us before the public in an unfair, and ridiculous light, he of course has the power to do so. The Judge standeth at the door, and will soon "reward his servants according to their works." Our prayer is, that we may be ready.

Extracts

FROM THE REPORT OF THE NINTH GENERAL CONFERENCE ON THE SECOND ADVENT OF OUR LORD AND SAVIOR JESUS CHRIST.

This Conference was held in the meeting-house of the Presbyterian Church at Sandy Hill, N. Y. Feb. 1st, 1842. The Conference was preceded by a course of lectures by Br. William Miller, of Low Hampton. These lectures he commenced on the Thursday evening next preceding the Conference, and continued there until the Conference commenced. The audience, through the whole of the exercises, both of the lectures and Conference, was large and attentive, and appeared deeply interested. The public exercises through the whole were conducted in the usual order of public worship, by preaching, singing and prayers, and by explaining the Scriptures and stating and answering objections to the views held forth. Between the lectures, seasons for conference and prayer was held. In these exercises all of the brethren in the ministry, and many of the more private brethren whose names are here recorded took a part, and some whose names were not given in to be recorded as members of the Conference.

Thursday, Feb. 1st, 1842. At 2 o'clock P. M. the Conference was organized by the choice of Br. William Miller, Moderator, and Br. S. Fletcher, Scribe, pro tem.

The Moderator then remarked that the object of the Conference was not to promote any party or sectarian views, but to investigate the subject of the Second Advent of our Lord and Savior—to examine the Scriptures, and to interchange thoughts on this subject—to stir up each other to a preparation for this event, and to devise ways and means to disseminate knowledge abroad on this subject; and all who are

friendly to this object, and consider the Second Advent of Christ near, might consider themselves as members of the Conference and entitled to participate in its proceedings, to give in their names as members, whether they believe the specific time or not. The following names were given in.

MINISTERS.

Josiah Litch, J. V. Himes, Boston, Mass.—William Miller, Low Hampton, N. Y.—Amos Stearns, J. O. Mason, Fort Ann—Seth Ewer, Sandy Hill—Simon Fletcher, Queensbury—A. K. Wells, Gibbs' Falls.—H. F. Baldwin, Hartford—James Delano, Granville—J. Thompson, Ballston—B. F. Gorfield, Gibbsville—Levi Scofield, John Duncan, Kingsbury—J. B. Gates, Burnt Hills—B. B. Brown, Fort Ann.—

OTHER MEMBERS.

Ira Lazany, J. B. Brondell, Seth Smith, T. Daily, N. Shurtleff, D. Dunham, T. Strong, James Ferrin, Moses Brierley, O. M. Bond, James Brierley, J. C. Jackson, Abel Woodward, Levi Fisk, John Teft, Orran Richards, Peleg Daily, James Smith, Charles Harris, Repine Harris, M. Harris, P. Daily, H. Daily, Mrs. J. Smith, L. A. Northrop, R. A. Northrop, Sally Winchess, Jane Weeks, Anna Freeman, Maria Czardall, Polly Parker, Barnet Bond, Emily Dunham, Sandy Hill.—James Chessman, James Wythe, Caty Phityplace, Fort Edward.—Thomas C. Hollington, Henry E. Freehett, Abner Wright, Martha M. Johnson, Jane Goodspeed, Glens Falls.—D. W. Heath, Mrs. D. W. Heath, Abner Wright, Galesville.—S. A. Beers, Mrs. S. A. Beers, Troy—James H. Coom, Mary H. Coom, Nathan M. Clark, Cynthia Clark, Edna Clark, Juliet Clark, R. M. S. Mason, Mary Shipman, Hiram Shipman, Sarah Wells, James P. Sloan, Fort Ann—Ransom J. Winchep, Catherine Winchep, Merriam Fletcher, Sally Fancher, Queensbury—Jesse King, Amelia King, Asa Catlin, Mrs. Sarah Catlin, Edward Moss, Keziah Elliot, Mary C. Mo's, Ann E. Moss, Abel R. Mason, Polly Barney, Kingsbury—Maria Thompson, Ballstown—Mary E. Baldwin, Hartford—George M. Miller, Low Hampton—Celia Ann Simons, Scroon—Folcott Willis, John De Forest, Mary Broyton.

Brethren Seth Ewer, B. B. Brown, H. F. Baldwin, B. F. Goofield, G. Thompson, and Amos Stearns were chosen to serve as a Committee of Arrangements.

The Committee of Arrangements recommended the appointment of one or two brethren as agents to spread the subject of Christ's Second Advent before the churches and the country, whenever a door may open either for them to speak, or to disseminate publications on the subject, and that there be a Committee appointed to negotiate with such agent or agents, and to obtain the means for defraying the expenses of such an agency. This recommendation, after several appropriate remarks from Br. Himes and others, was unanimously adopted. Those friendly to the above recommendation were then requested to meet at the Court House, where a subscription was taken, which afterwards was increased to one hundred and ninety-six dollars, and the following brethren were chosen to act as the Committee.

J. O. Mason, Seth Ewer, Dea. Corning, Ira Fancher, James Cheseman, Ira Fancher, Sandy Hill, Treasurer—James Cheseman, Fort Edward, Secretary.

The general expression of men of the greatest powers of intellect, and most extensive erudition is "that they can discover no mistake

in these men; their sentiments, so far as they can judge, are in perfect accordance with the Scriptures and with matters of fact, and that they can discover no way to evade their conclusions." The result is, many have been cured of infidelity, and have begun to examine in good earnest, their long neglected Bibles, and a good number of all classes from the most illiterate to the most profound in knowledge, and from the most profane to the most moral, appear to have been brought to a saving knowledge of the truth. When we witness the happy results of examining this subject, and exhibiting it before the public, we can but regret that so many, in different parts of the world, whom we feel in duty bound to respect, as the disciples of Christ, and the ministers of the gospel should manifest so much apathy, or opposition to it. We cannot evade the opinion that they reject the counsel of God against themselves, and do themselves and others great injury.

SIMEON FLETCHER, *Scribe Pro tem.*

Fitch's reply to Starkweather.

DEAR BROTHER HIMES,—I send you a few lines respecting Bro. Starkweather's communication on the subject of the resurrection. I understand Bro. Starkweather to admit, that if there are to be two resurrections, in the true sense of a resurrection of the dead to life, then the views we entertain of the near approach of Christ's coming to establish His everlasting kingdom may be correct. He also admits that the Greek word *anastasis*, translated resurrection, means the living again, in some sense, of those who are, or have been, in one sense dead.

Now we are told by John, in Rev. xx. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. This is the first resurrection; but the rest of the dead lived not again, until the thousand years were finished. Blessed and holy is he that hath part in the first resurrection; on est the second death hath no power." Br. S. admits, then, I suppose, that those already dead for Christ, or as Paul has it in Thess. those who sleep in Jesus, are in "one sense" to be raised. Now in what sense are those dead, who are martyred for Christ's sake, and all who sleep in Jesus! A resurrection must mean a coming forth from the earth, under which those are lying, who are to be raised. When a sinner, once dead in trespasses and sins, is made alive to God, we may call this a spiritual resurrection. But this is not the sense in which those who sleep in Jesus are dead. If raised, they must be raised from the death under which they are lying. And what death is that? To me it is perfectly idle to talk of the martyrs living again, in another generation of Christians, who by the way are to be no martyrs at all, but to live, (according to the expectation of those who entertain this view of things) in a time of universal peace. Now if there should be hereafter another generation of Christians, precisely what those were who now sleep in Jesus—how could this be called a resurrection of those already dead? It is merely the existence of another generation—there is no resurrection, nor any thing that has the most distant resemblance thereto. Br. S. speaks of rules of interpretation. What rule is there for calling the existence of one generation of men,

a resurrection of those who have gone before? Surely those cannot be raised who have not died; nor can those who have died be raised, until they live again. "The same sense," says Br. S. Well, it seems plain to me that if the dead are raised, they must be raised in the sense in which they are dead—i. e. from the very earth under which they are laying. To say that the dead are in *any sense* raised, where another generation like them is born, seems to me the height of absurdity. Will Br. S. say, as some have said, that the martyrs are to live again, in the same sense in which Elijah lived in John the Baptist? "He shall go before Him in the spirit and power of Elias." Does the Bible call that a resurrection? Never.

It does seem to me exceedingly wonderful, that when we are told, "*those who were beheaded, lived and reigned with Christ,*" and that this is the first resurrection," any man, in his right mind, should even have thought of calling such a resurrection any thing, but the coming forth

of those who are dead, from the earth under which they were found. Certainly Bro. S. will not say that there are good rules of interpretation which ought to lead us contrary to the plain dictates of common sense. Br. S. seems to convey the idea, that because some things spoken of in somewhat near connection are figurative, therefore the first and second resurrection must be. If this rule will apply to a whole chapter, why not to the whole Bible? and why not say as well—some things in the Bible are figurative, therefore all are? I call those things figurative which will bear no other construction, as when Christ is called "the Lion of the tribe of Judah." Or if resurrection should be applied to those who are only figuratively dead, I should regard it a figurative resurrection. But I believe, and I bless God for the belief, that when those who have died for Christ's sake, and those who sleep in Jesus, live and reign with Him, it will be something better than a figure. That all who sleep in Jesus will rise at the same time, we learn

from Paul's epistle to the Thess. This resurrection I believe to be no figure, but a glorious reality. Blessed be the Lord for a hope so glorious, and for all the reasons we have for believing that it will soon be realized.

No wonder Paul, in prospect of it, could count every thing here but dung, if he might but win Christ, and attain (*eis ten exanastasin*) to the resurrection *from* the dead—Phil. iii. 11, while the rest of the dead live not again till the thousand years are finished, and then come forth to the second death. I hope that dear Br. S. will not merely be willing that God's will should be done, but that putting away all preconceived opinions, he will "cry after knowledge, and lift up his voice for understanding," trusting in Christ for the Holy Spirit to guide him into all truth, until he shall be filled with abundant evidence that he has received on this subject the wisdom that cometh from above. Yours,

CHARLES FITCH.

Haverhill.

NEW JERUSALEM.

1. Lo, what a glorious sight appears, To our be-liev-ing eyes; { The earth and seas are passed away, And the old roll-ing skies! } And the old rolling skies! . . . And the old rolling skies! The earth and seas are

2. From the third heaven, where God resides, That holy happy place, { The New Je-ru-sa-lem comes down, Adorned with shining grace. } Adorned with shining grace, Adorned with shining grace, The new Je-ru-sa-

3. At-tend-ing angels shout for joy, And the bright armies sing, { "Mortals, behold the sacred seat Of your descending King!" } Of your descending King! Of your descending King! Mortals behold the

passed away, And the old rolling skies! O that will be joy-ful, joy-ful, joy-ful, O that will be joyful, When we meet to part no more,

lem comes down, Adorned with shining grace. sacred seat Of your descending King!

When we meet to part no more, . . . On Canaan's happy shore. 'Tis there we'll meet at Jesus' feet, When we meet to part no more.

4. "The God of glory down to men Removes his blest abode; Men are the objects of his love, And he their gracious God.

5. "His own soft hand shall wipe the tears From every weeping eye; And pains, and groans, and griefs, and fears, And death itself shall die."

How bright the vision! O, how long Shall this glad hour delay! Fly swifter round ye wheels of time, And bring the welcome day.

COMMUNICATIONS.

The Designs of Providence.

The opponents of the near approach of the Everlasting Kingdom of God on earth, hard driven by the obvious declarations of scripture, take refuge in an imaginary state, in accordance with their notions of the fitness of things. Their argument is, that God will not cut off and destroy the present world, just as it is beginning to improve. It is contrary to the wise designs of a benevolent Father, to arrest the "march of mind" which so triumphantly is bearing on the human race to perfection.

This is the very argument of the Universalist and the Infidel. The first sees in the eternal punishment of the wicked, the result of a principle at variance with reason and common sense, which are, and ought to be in accordance with the perfect reason and sense of God; —the other sees in the whole Bible but a confused mass of contradictions, not correspondent with his notions of divine wisdom.

The true argument is all on the other side. When man, in the garden of Eden, had, by eating the forbidden fruit, came to discern the knowledge of good and evil, he was directly turned out, "lest he put forth his hand, and take of the tree of life, and eat, and live forever." When men began to multiply upon the earth, and by connection with the "sons of God" had filled the earth with a race of demi Gods, physically and intellectually raised above the standard of frail mortality, powerful for evil, and thoroughly depraved,—God destroyed the world by a flood.

So now, when many are running to and fro, and knowledge is increased—when the super-human power of steam has drawn all mankind into neighborhood in their course—when inventive ingenuity has subjected all the elements under the control of man, and make us familiar with the physical history of even other worlds—when, according to the gravest calculations of philosophers and learned men, a career of improvement is just before our race which is altogether boundless and infinite—then to my mind, is the world in just that dangerous state of progression which God will arrest. The difficulty is, the moral improvement of mankind does not keep pace with the physical, and we have no pledge that the world will not grow morally worse, as it improves in physical combination.

When we forsake the letter of God's word, and substitute for it our crude conceptions of what God ought to be and to do, we are on dangerous ground. The sooner our learned divines come off from it, the better. I have heard no argument from any man, no minister or layman, in favor of a temporal millennium, that was not based on the "fitness of things," rather than on the Bible. I am sure that the Transcendentalist, the Infidel philosopher, the Universalist and the Deist, will hail this mode of argumentation as a powerful auxiliary to their sceptical systems.

The physical sciences—the progress of the inventive arts—the improvements of the age, have infected the opinions of the church, and thrown a delusive halo of glory over the christian enterprises of the day. The same false hopes, the same rash calculations, the same Eldorado dreams, that have plunged the mercantile world into the vortex of speculation, contracts and directs the action of the church.

The church is asleep, and fondly dreaming about the conversion of the world! Will it

not be awakened except by the fearful sound of the last trump? God forbid!

W. H.

SCOFFER'S REFUGE.

"Knowing this first, that there shall come in the last days, scoffers walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. iii. 3, 4.

By Rev. T. F. Norris.

MILLERISM.—Of all the foolish dreams which curse the present age, there is none more weak or wicked than this ism. We fear Miller is yet an Infidel, and is making war on the cause of Christ, by purposely and artfully misconstruing the Holy Bible. There is not a single text in the Bible which supports Miller's fancies about the end of the world. It is every way inconsistent with the vastness of the Divine plans, or with his benevolence and promises. God would not send his Son into our world to die for the little handful of human beings that have yet lived on earth. There is no proof in the Scriptures that this world shall not continue to exist for millions of years yet to come. And then the death of Christ seems to have an object sufficiently magnificent to justify the death of the Son of God. Again the Scriptures tell us of a time when the Christian religion shall every where prevail, when all of earth's inhabitants shall know the Lord. As yet but a small minority of our race are even nominal disciples of Christ. The promises of God remain unfulfilled, if Millerism is true.

The man will probably laugh at the Bible and laugh at his dupes after the time (1843) has passed when he says the world will end. We hope ministers or churches will not encourage such a madman or deceiver as Miller is. He is probably mad, and ought to be put under the care of Dr. Woodward, at the State Lunatic Hospital. If not a lunatic he is a dangerous man, and his attacks on Christianity are of the most insidious character. We warn all honest men not to be deluded into a belief of his specious but false teachings.—They are little better than the delusions of Mormonism. Our world is yet in its infancy, and will be spared to a good old age. Its end will be nearer to millions of ages from this than to 1843. But the end will come; the fact only is revealed. The time is one of the undiscovered secrets of the Almighty. If there is truth in Miller's theory, then are we non-compos-mentis.*

Olive Branch.

* We shall not dispute the alternative.

Eds. Signs of Times.

New Publications.

THEOPENSTORY, or the plenary Inspiration of the Holy Scriptures. By S. R. L. Gaußen, Professor of Theology in Geneva. Translated by E. N. Kirk.

This is an invaluable work. It cuts up German neology root and branch. It is a timely work. It was much needed. It is needed among the Professors of our Theological schools, (many of whom are strongly tinctured with *German Neology*.) It is needed among the clergy—and the church in general. We hope it may have a wide circulation; We shall give some extracts hereafter. For sale at this office.

LETTERS TO A UNIVERSALIST, By P. R. Russet, Pastor of the Christian church in Fall River, Mass.—Exeter, published by A. R. Brown, 1842. Bro. R. has fully exposed the sophistry of those scoffers of "last time."

SPIRITUAL MILLENNIUM.—We give on page 2d an article under this caption from the *Puritan*. It is the commencement of a series which it is proposed by that paper to present. But why have they not gone on?

BRO. WARD will please attend to this article.

Letters

From Post Masters—Lima, Washington Co. N.Y.—Weston, Vt.—Rochester, Vt.—Royalston, Vt.—Francetown, New Hampshire—Erwinton, S. C.—Dixmont, Me.—Lima, N. Y.—Granville, Wash. Co. N. Y.—Coventry, R. I.—Charlemont, Mass.—Palmyra, Me.—Pleasant Valley, N. Y.—Holden, Mass.—Fort Ann, N. Y.—Colchester, Vt.

From Jonas D. Johnson, Edward Willis, Samuel Jenkins, Joseph Bates, Elihu Ellis, J. F. Lee.

Bundles Sent

One bundle to L. C. Collins, Springfield, Mass.—One to Williams Thayer, Pomfret, Ct.

Notices.

ELD. JOEL SPAULDING. This dear brother informs us that he has been constantly lecturing for the three past months, giving the "midnight cry," to the extent of his ability. He has more calls than he can possibly meet. In a recent tour, forty miles to the north of his residence, (Belgrade, Me.) he gave twenty lectures in nine days, to listening audiences. The prospects in that vicinity are good. He was to visit West Waterville, Me., March 26, and give Lectures. May the Lord bless our brother, and raise up many kindred spirits to help him.

SECOND ADVENT PRAYER MEETINGS, in Worcester, are to be held regularly at the Vestry of the Methodist Chapel, on Wednesday, at 2 o'clock, P.M. and Tuesday evenings.

MORMONISM EXPLDED.—This work will be published at this office in a few weeks. Particular notice hereafter.

Second Advent Library.

The following works comprise the Library.

1. Miller's Life and Views.—37 1-2 cts.
2. Lectures on the Second Coming of Christ.—37 1-2cts.
3. Exposition of 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.
8. The present Crisis, by Rev. John Hooper, of England—10 cts.
9. Miller on the cleansing of the sanctuary.—6 cts.
10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2
13. Miller's review of Dimmick's discourse, "The End not Yet."—10 cts.
14. Miller, on the Typical Sabbaths, and great Jubilee.—10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cts.

The above works are now published in sheets as a periodical; and, as such, can be sent by Mail to any part of the U. S. Persons at a distance can have the whole, or any one, or more numbers of this work sent to their order.

Signs of the Times

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THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE NO. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 2.

Boston, Wednesday, April 13, 1842.

Whole No. 50.

Letter from Rev. James Sabine.
Messrs. Editors,—Having in my possession some works, on the Second Coming of our Lord, which are scarcely known in this country, I have thought of making a few selections from them, with a view to present them before the public through the medium of your paper: and should this my offering be acceptable, I shall begin with a section or two from the famous work of *Juan Josafat Ben Ezra*, entitled, *THE COMING OF MESSIAH IN GLORY AND MAJESTY*: translated from the Spanish by Irving, 1827. It seems “that the name of *Josafat, Ben Ezra* was taken for a covert or disguise, and that the true name of the author of the Spanish work was *LACUNZA*, a Jesuit.”—The said name of *Juan Josafat Ben Ezra* was assumed as purporting it to have been written by a converted Jew; the Jesuit hardly daring to write such a work and in such a strain, too, in his own name, being such a visible and powerful member of the Romish Church. These circumstances taken into consideration, your Readers will be prepared for what, without this information, would appear to be rather a strange mixture, *Judaism*, perhaps, and *Romanism* combined after their peculiar manner to set forth the glorious appearing and coming of our Lord Jesus Christ. What adds interest to this work, among other things, is that it was written half a century back, a time in which the hope of our Lord’s speedy approach was exceedingly dim. This work, whether by Jew or Jesuit, is of great merit, and while it maintains the literal gathering of the House of Israel and their restoration to the promised land, it as literally sets forth the personal and spiritual reign of the Lord Messiah, as it can be by any writers of the present day. And permit me to say, my dear Editors, that I think you express yourselves, sometimes, a little too positively, and more than a little too sarcastically on the subject of “Israel after the flesh,” or *carnal Israel*, as you seem reproachfully to call them. Moderation and mild terms are very becoming, when treating on subjects held in different lights by wise and good and moderate men. A word to the wise is enough, and if that one word have been more than enough, you will look over the offensive obtrusion, and pass it to the credit of my promise to be more cautious for the future; nevertheless, sirs, I must be permitted to show cause why and wherefore I expect, and believe it shall be to the “Whole House of Israel, even as God hath said!” The subjects I propose to select from the above work are the following:—The very day of the coming of the Lord, according to the Scriptures:—A General Idea of the Judgment of Christ, according to the Scriptures:—The New Heavens and the New Earth:—Conjectures upon these New Heavens and New Earth. With some others, perhaps, if desirable. Yours in the glorious Hope.

JAMES SABINE.

Bethel, Vt. March 31, 1842.

EXTRACT FROM BEN EZRA.

I. *The very day of the coming of the Lord, according to the Scriptures.*

This day is called in the Scriptures, “the great and terrible day,” Mal. iv. It is called, “the day of the tumult of the Lord, the day of his wrath and fierce anger.” Isa. xiii, and xxxiv. It is called, “the day of Midian,” in allusion to the famous battle of Gideon. Isa. ix. 4 and x. 33. It is called, “a day of wrath, a day of trouble and distress, a day of wastelessness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm.” Zeph. i. 15, 16. It is called, “a great day, so that none is like it,” Jer. xxx. 7. It is called, “a day coming at unawares;” which day “as a snare shall it come on all them that dwell on the face of the whole earth.” Luke xxi. 35. It is called, “the great day of his wrath.” Rev. vi. 17. That is, of the wrath of God Almighty and of the Lamb: and in fine, for shortness, it is called, “the day of the Lord.”

“The times and seasons, which the Father hath put in his own power,” being then concluded, the whole orb of the earth and the church itself, with the exception of some individual few, being “as it was in the days of Noah,” Matt. xxiv. 38, and as it came to pass in the days of Lot. Luke xvii. 28. That day shall come at length, so much spoken of in all the prophets and evangelists, and in the writings of the apostles, and more expressly and with the most individual notices and circumstances in the last canonical prophecy, which is the apocalypse of St. John; I say, the man-God will return from heaven to earth, manifest himself in his proper person, with all his majesty and glory, lovely and desirable to a few, terrible and wonderful in respect to the many. And they shall see the Son of Man coming in the clouds of heaven with power and great glory.” Matt. xxiv. 30. “Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all the kindreds of the earth shall wail because of him. Even so, Amen.” Rev. i. 7. This glorious coming of the Lord Jesus is a divine truth, as essential and fundamental in Christianity as is his first coming in suffering flesh. They say that this coming shall not happen till the end of the world, when there shall be no longer in it all one living man, every thing being consumed by fire, and the universal resurrection having succeeded: but if the Holy Scripture saith most frequently, and evidently supposest, quite the contrary;—which ought we to believe?

This great day, which heaven and earth expect with the greatest longings, being arrived, “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.” 1 Thess. iv. 16. Then, at his coming from heaven to earth, (and, as I figure it to myself,) at the very moment of his touching the atmosphere of our globe, there shall happen in it, in the first place, the resurrection of all those saints “who shall be counted worthy of that age and of the resurrection from the dead;” Luke xx. 35, of whom St. Paul says, (continuing the passage above quoted,) “and the dead in Christ shall rise first.” In a moment, in the

twinkling of an eye, this first resurrection of the saints of the first order having taken place, the few worthy of that name who shall still be found alive upon the earth, for their uncorrupted faith and righteousness, shall be caught up along with the dead saints who are just raised, and shall ascend along with them “to meet the Lord in the air.” All this is most clear and of the most easy comprehension, as hath been before observed.

Things being then in this state, and the Lord having nothing, in the whole orb of the earth to contemplate, save only a certain solitary woman, who is deplored in the desert her past blindness and iniquities, and whom he shall save in that day, according to his promises, (though for this end some great miracles will be necessary,) then shall forthwith begin to be accomplished over this orb of the earth all those great and horrible things which are announced for that day: all which, to shun prolixity, I comprehend in those few words of the most elegant of all the prophets, of whom it is said in the Ecclesiasticus, that “he saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Zion.” Ecclus. xlvi. 24. “Fear, and the pit, and the snare, are upon thee, O inhabitants of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall and not rise again.” Isa. xxiv. 17—20.

Then, in this confusion of all which existeth upon the surface of our globe, in this commotion and agitation, in this obscurity and darkness, in this fear and trembling, in this raining down of those beams of fire which the gospel calleth stars, as is said in the book of Wisdom, “then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark:” Wis. v. 21.

There is no doubt that the greater part of the human race shall perish; those in the first place, who had in any way gathered themselves together under the fourth beast of Daniel, or pertained to the two beasts of the 13th chapter of the Apocalypse. Of these, I hold it for certain that not one shall remain alive: for thus I see it expressed in both prophecies: “And I beheld,” says Daniel of the fourth beast, “till the beast was slain, and his body destroyed, and given to the burning flame.” Dan. vii. 2. These both, saith John of his two beasts, “were cast into a lake of fire, burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth.” Rev. xix. 20, 21, which I find in a thousand ways confirmed in the prophecies and in the Psalms, as hath been said.

But although I hold it to be certain, that of this class of people there shall not one single individual be left alive; so in the same manner and with the same foundation, it appeareth to me certain that there shall remain alive many individuals, not only of those who shall pertain to true Christianity, (as are those who go in the clouds to meet Christ, and those who shall compose the solitary woman,) but likewise of those pertaining to the three first beasts, and who have not joined themselves to the congregation of the fourth, as I have said and once proved before; which company of the living compared with the dead, shall yet be very few. Accordingly we read expressly in the same 24th chapter of Isaiah, at the 13th verse: "When thus it shall be in the midst of the land among the people, these shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud." Isa. xxiv. 13, 14. In the 14th chapter of the Apocalypse, at the 19th verse, this metaphorical vintage is spoken of in a way capable of making the boldest tremble. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." Rev. xiv. 19.

This horrible vintage will be necessary and indispensable at the coming of the Lord, in consequence of the miserable state in which the vine of the earth shall be found, as well to evacuate all rule, and authority, and power, or which is the same, to destroy the great image and convert it into powder, as to bring such great iniquity to an end, and anew to plant righteousness, giving their last culture to the few plants which remain fit for use; and by their means to collect most copious fruits, and most worthy of God which till now have not been gathered, contrary to the intention of the Redeemer himself.

Now if, with moderate attention, we study the Scriptures, as well of the Old as of the New Testament, we shall be compelled to declare and confess that thus it shall be in the day in which the Son of man shall be revealed. (Luke xvii. 30.) Jesus Christ, when he shall come again, shall certainly find our earth as it was a little before the deluge, that is, "corrupt before God, and replenished with iniquity;" consequently, without faith, without righteousness, without religion, and in the highest disorder, and most lamentable carelessness. And he shall find it inevitable and necessary to enter into his kingdom, as Isaiah describeth him: "For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay fury to his adversaries." Isa. lix. 17, 18. And in the 63d chapter, the Lord himself declarereth, "And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. "To enter, I say, into his kingdom with an unsheathed sword: "And out of his mouth goeth a sharp sword that with it he should smite the nations." Rev. xix. 15. As his father David speaking of him in the spirit, declarereth, "the Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries." Ps. cx. 5, 6. Many, he saith, not all; and though the explanation of this pas-

sage, as also of others the like, for example the 2d-verse of the 12th chapter of Daniel, be given by several of many, that is, of all who are very many; this explanation is manifestly violent, nor resteth upon other foundation than an arbitrary and false supposition, which neither is proved, nor can possibly be proved.

This first and necessary act of the judgment of Christ, was concluded upon the living, this kind of fearful vintage; although the vine of the earth, and the earth itself shall appear unpeopled, almost as much so as it was after the deluge, there shall not on that account fail to exist, dispersed hither and thither, some few small grapes, as likewise even happeneth in a great vintage. "These shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done." Isa. xxiv. 13. Those few relics (continues Isaiah in the passage first quoted) when the great tempest is over, part shall lift up their voice, and praise the Lord: "they shall lift up their voice, they shall sing for the majesty of the Lord." when he shall have been glorified in the destruction and ruin of all the wicked, they shall cry and sigh for him with desire and longing, to know him and to adore him; even those who are found in the utmost ends of the earth, separated from this continent by the widest seas: "They shall cry aloud from the sea.—From the uttermost part of the earth we have heard songs, even glory to the righteous." Isa. xxiv. 14, 16. This passage of Isaiah being taken in connexion with the context of this chapter, cannot, in any way that I can comprehend, be accommodated to the preaching of the apostles and the vocation of the Gentiles, which appeareth the only interesting object that the interpreters of the Scriptures carry in their eye.

On these few therefore who shall remain alive upon the earth, and on all their numerous posterity, shall for many ages (which St. John in round numbers calleth a thousand years,) continue the judgment of Christ upon the living; or which appears the same, his kingdom over the living and the sojourners, until these shall wholly fail, according as we shall see in its proper place.

Lectures on Prophecy,---No. I.

BY JAMES A. BEGG, GLASGOW.

The value of Scripture Prophecy, as a light to the Church.

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. i. 19—21.

My dear friends, we are usually desirous, in a greater or less degree, of knowing something of the person who addresses us on any subject in which we are interested, and in perusing the writing of others not immediately addressed to ourselves. We also attach an interest—very subordinate indeed it may be, but still an interest—to a knowledge of the parties to whom, more especially, such communications were addressed. Nor does this feeling always arise merely from motives of curiosity; they will not unfrequently be assisted in our correct understanding of the speaker's meaning, inspired as well as uninspired by our knowledge of the character, feelings, and probable aim, of the author; and this advantage is sometimes mate-

rially enhanced by a knowledge also of the condition, circumstances, and views, of those whom that author addresses.

In the outset, I may therefore remark that there is no question that the once faithless but now ardent apostle Peter was the author of the two Epistles which bear his name, although a difference of opinion does exist as to who those were to whom these Epistles were in the first instance addressed. One class of expositors suppose them to have been sent to Gentile converts, while another class regard them as having been immediately intended for believers of the house of Israel. This latter view appears best supported by internal evidence, and most accordant with what we know of the then state of the church.

Here we are called to remember that in an early division of the apostolic labors, when "the gospel of the uncircumcision" was allotted to Paul, "the gospel of the circumcision" was committed unto Peter, *by whom the Lord wrought effectually among them.* Gal. ii. 7, 8. We might therefore conclude that most probably those converted under his ministry would be chiefly of the house of Israel. Now, both epistles are expressly addressed to the same class of converts; and that these were of the circumcision, is the more probable, when we take into consideration the fact, that during the ministry of Christ, and for some time after his ascension on high, to them especially, if not exclusively, was the gospel preached by all of the apostles. Further, Peter there addresses the "strangers,"—the very term which in the epistle to the Hebrews (xi. 13,) is applied to the Patriarchs;—and this also seems the more applicable to Israel when the apostle speaks of these strangers as now "scattered" into different lands. The religions named here, as those of the location of these strangers, is also in accordance with this view. They were "scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia;" (1 Pet. i. 1;) whence Jews had come to Jerusalem at the day of Pentecost; and another apostle, in nearly similar terms, addresses himself "*to the TWELVE TRIBES scattered abroad.*" (James i. 1.) And scattered, as they thus were, over a wide extent of country, they were still not the natives but "strangers."

Again, the apostle addresses them as persons better acquainted with "the words which were spoken before by the holy prophets" than, perhaps, we could expect Gentiles only recently converted yet to be.

It is, however, the less necessary that the question should with certainty be determined whether these epistles were immediately addressed to Gentile believers, or to those of Israelitish origin, since they appear to contain little, if any thing, solely intended for, or exclusively applicable to either of these two classes of which the Christian church was composed. The apostle, in both epistles, exhibits the deep interest which he felt for the welfare of the whole family of Christ. The form which this interest here assumes, and which is very distinctly manifested in this first chapter of his second epistle, is his earnest desire, and deep concern, that in their Christian course they may be found availing themselves of the help to holiness and hope, to be derived from their giving strict attention to "the prophecy of Scripture," in its bearing on yet future events, and, therefore, then distant times.

In his first epistle, the apostle ascribes glory to God, that by the resurrection of Christ from

the dead, we are begotten again unto a lively hope to an inheritance incorruptible, undefiled, and that fadeth not away, but is reserved in heaven, ready to be revealed IN THE LAST TIME, and from the consecration of such an inheritance being so reserved are perfectly sure for those "who are kept by the power of God, through faith unto salvation," he deduces lessons of heavenly wisdom and God-like purity. Indeed, the whole of the first epistle is a just and fully sustained argument for their cherishing the reality, and giving enlarged manifestation of the Christian graces, in all the social, civil, and religious relations of life. His exhortations to this are founded upon the certainty and glory of that inheritance our assured hope of the attainment of which, having stated at the outset, he proceeds thereafter more expressly to apply.

Now this second epistle from which we have read the verses more especially designed for present consideration, is addressed also to those who do already possess this hope,—"to those who have obtained like precious faith with us, through the righteousness of our God and Savior, Jesus Christ." And declaring that through Jesus Christ, God "has given unto us all things that pertain unto life and godliness," the apostle recalls to remembrance the fact that there "are given to us exceeding great and precious promises," contained in the Scriptures of truth, that by these we might be partakers of the Divine nature, having escaped the corruption which is in the world through lust, verses 3,4. He dwells upon the value of these promises, when received in faith, as the means of advancement in the divine life; and he presents to believers, as their hope, an abundant entrance "into the everlasting kingdom of our Lord and Savior, Jesus Christ," verse 11. And, enlarging upon the importance of the knowledge and belief of this blessed hope, he emphatically adds, "wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth," verse 12.

The apostle stands not here, then, my dear friends, in the attitude of one imparting new truths, or as speaking of events now for the first time seriously considered by his spiritual children. All at which he at present aims, is, the recalling to their "remembrance" truths which they already knew, in order that they might derive from them that comfort and direction which they are so eminently fitted to impart. He had a lively pleasure in remembering their previous knowledge of these very subjects of Divine revelation, but this does not prevent him from earnestly striving to recall the portrayed scenes of prophetic announcement again to their mind's eye, and to seek for them not only the enjoyment of "the present truth," but also of the not less sure and far more glorious truths revealed concerning future times. "He would put these "always in remembrance of these things," and would account it culpable negligence in himself to omit what he regarded as so important a duty.

Further, this faithful friend and zealous minister proceeds to declare, that so long as life is vouchsafed to him, he must regard it as a continuing obligation pertaining to his office as an ambassador for Christ, and as one caring for their souls, that he press these truths upon the believing consideration: "I think it meet, so long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as

our Lord Jesus Christ hath showed me," ver. 13, 14. Men have in all ages agreed to regard with especial sacredness the wishes and directions of their friends expressed in the prospect of approaching dissolution; and whatever power this consideration may possess, the apostle avails himself of it for a renewed and eager commendation to their attention of the solemn events which, with prophetic vision, he perceives to be so important for the church of Christ. Nor does he consider even this sufficient; for, besides leaving it as his dying charge, he adds, "Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance," by thus putting it on record to endure. And short as this epistle is, he once more reverts to this subject, and that very pointedly, and in nearly similar terms: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior." 2 Pet. iii. 1, 2.

There is surely something instructive, my dear friends and brethren, in all this deep solicitude of an apostle of the circumcision, to direct our attention to the prophecies concerning future events, and in his so striving to have that attention continually fixed upon the solemn realities which the words of the holy prophets unfold. Can the church of Christ be in a proper spirit or posture, if the scenes and subjects which awakened such feelings in an apostle, so concerned for his Master's glory, and attention to which he so earnestly enforces upon others, if that church be now found indifferent to all that awakened such apostolic zeal towards those whom he loved, and for whom he labored? It is utterly inconceivable. Ye will therefore bear with me, if partaking in any degree the apostle's spirit, I also strive that ye may "have these things always in remembrance;" for, considering the estimation in which "the sure word of prophecy," as a whole, and "the power and coming of our Lord Jesus Christ" in particular, is held at present, by the church generally, I am free to confess that I think there is laid upon all who feel their importance the duty of not being negligent, but that there rather exists an obligation for each one openly to testify as God may give opportunity, whether men will hear or whether they will forbear.

Essays on the Judgment.—No. 1.

The doctrine of the Judgment, considered simply in its bearings on human interests, is inferior in importance to none in the whole system of Bible theology; and occupies, perhaps, a no less prominent place in reference to the full and final revelation of the glory of God. The almost uniform allusion to the great day of the consummation of human hopes and fears, in all the exhortations, warnings, threatenings and curses, uttered in the sacred pages, is evidently intended to give us some definite ideas of the consequence which God himself attaches to it; and the consequent importance it ought to obtain in the estimation of his fallen creatures, whose eternal weal or wo is suspended upon its decisions.

There is as much of truth as poetry, in that significant expression of YOUNG:

"All men think all men mortal, but themselves;" but without violence to either, we may say:

"All men think all men sinners but themselves;"

On this principle it is, that in the transaction of business relative to the affairs of life, they consider themselves under the necessity of dealing with all men as with rogues, or taking it for granted, that but little reliance is to be placed in human honesty or rectitude. This point is too obvious to be labored.

Nay, we may go further: all men are not only sinners in general terms, in points of *fact*, but more or less sensible, as individuals, of this great and lamentable truth; and this simple consciousness induces in the mind of every intelligent human being, "a certain fearful looking for of judgment;" a kind of instinctive apprehension—though the time, manner, and consequence, may be involved in darkness—that a day of retribution awaits them, when their "deeds shall be made manifest;" and they "rewarded according to their works." The idea of guilt in consequence of a violation of law, contains the very elements of those fearful forebodings of a final dispensation of justice, which has exerted more or less influence in the organization of the various forms of religion, now or formerly extant, in every part of the habitable earth. But more directly: let us consider

II. THE PERIOD—ITS DEFINITENESS.

1. Then, I observe, the period, the time, *the day*, is appointed. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.

It is asserted by many who deny the doctrine of a future and final retribution, that the judgment is constantly going on: that we are judged as often as we sin, and punished with the remorse of conscience. This, however, requires proof. It is unquestionably true that, as a general thing, conscience is a faithful monitor. But is this always the case? The Bible plainly denies it. What I ask, on this principle, becomes of the judgment of those, who have continued to pass their way onward in a course of crime and rebellion against the Almighty, in spite of all the admonitions of conscience, and the strivings of the Holy Spirit, until they are "*past feeling?*" Eph. iv. 19. What effect can the stings of a "*conscience, seared with a hot iron,*" have upon *moral insensibility?* 1 Tim. iv. 2. What wound of a moral nature does that hardened wretch feel, whose sins are of so aggravated a character, that God has ceased to reprove or plead with him; nay, to whom he has sent such "*strong delusion, that he believes a lie?*" 2 Thess. ii. 11. What folly would it be, when the officers of a given earthly court appoint a day for the trial of certain causes within their jurisdiction, "for those persons who had suits to be adjudicated on that occasion—those individuals of all were most interested in its proceedings, to take it for granted, that that court would be continually in session while time endured; and yet this idea is no more preposterous than the other.

Take another illustration. Our Lord said to his disciples: "And I appoint unto you a kingdom, as my Father hath appointed unto me." Luke xxii. 29. But had they already received, or were they receiving it? See, by the succeeding verse, what was embraced in the appointment: "That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Their kingdom, then, and His kingdom, are represented as synonymous—one and the same.

Had Christ received, or was he then receiving his kingdom? No: for he said, Jno. xviii. 36, "My kingdom is not of this world." He, moreover, taught his disciples to pray, saying, "Thy kingdom come."

Again: The definiteness of the period will further appear, from the distinct and significant terms in which it is spoken of. It is called "*The day of the Lord;*" Zech. xiv. 1. "*The day of the Lord's vengeance;*" Is. 34: 8. "*The day of judgment;*" Matt. x. 15. The judgment of the great day; Jude 6. "*That great day of God Almighty;*" Rev. xvi. 14. These examples might be multiplied almost to any extent; but these are sufficient to convince any but the invincible.

This brings us to another point in our arrangement, viz:

II. THE TIME WHEN.

I do not design, here, to enter into an argument to show that the time is *near at hand*, or *how near* it is, when the judgment will occur; nor to enter into a critical examination of the objections, which have been drawn from the 24th of Matthew, and other Scriptures, that as the Sadducee said of the resurrection—"it is past already;" for this would lay me under the necessity, even were I competent to the undertaking, of swelling this article to a size which I fear would tire the patience of both printer and reader. Besides, I should be entering into a discussion which, perhaps, may be considered as properly belonging to another subject,—the second coming of Christ. But, by referring to some of the leading transactions which are to precede, attend, and follow the tremendous scenes of the great day, I hope to convince every candid and rational mind, 1, that it is yet to take place: and 2, that it will not occur until it follows in regular succession the second coming of Christ, and the resurrection of the dead.

The connection brought to view between these three great and important events,—the coming of the Son of man, the resurrection of the dead, and the transactions of the judgment, in all the Bible, and especially in the New-Testament, establishes the fact beyond reasonable controversy, that the judgment day is yet future, or has not yet occurred.

I wish to remark here, that *Christ* is to act as judge himself. "For the Father judgeth no man, but hath committed all judgment unto the Son." Jno. v. 22; Acts xvii. 31. "For we must all appear before the judgment seat of Christ." 2 Cor. v. 10. "In the day when God shall judge the secrets of men, by Jesus Christ." Ro. ii. 16. I observe, then, that the judgment is not *past*, unless the second advent of Christ, and the resurrection are past.

For, let it be inquired, what is the *object* of his coming? This is represented promiscuously, as to raise the dead, and to judge the world.

"Our God shall come, He shall call to the heavens from above, and to the earth, that he may judge his people." Ps. l. 3, 4. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God: and the dead in Christ shall rise first." 1 Thess. iv. 16; see also verses 13,—15, 17. The "trump" here spoken of, must

be the *last*: for, in the passage just cited in Corinthians, we are told, that the dead are to be raised at the *last* trump; and if that trump attends his coming, as we have seen it does—the resurrection occurs at the same time.

The order of these events appears to be, 1. The advent: 2. The resurrection: 3: The judgment. For, He is to *descend* "with the trump of God." The *dead* are to be *raised* "at the last trump;" some, they that have done good, are to come forth unto the resurrection of life; and some, they that have done evil, unto the resurrection of damnation. All the people of God are included in this expression; for Zechariah says (xiv. 5.) "The Lord my God shall come, and *all the saints* with thee." It includes all the wicked; for John says, (Rev. i. 7.) "Behold he cometh with clouds; and *every eye* shall see him, and they also which pierced him; and *all kindreds* of the earth shall wail because of him."

Notwithstanding, however, the truth of these remarks in general, in regard to the time and order of these great and important events, I think it is more than intimated by the reveleator in his twentieth chapter, that the judgment of the wicked will not occur until a thousand years after that of the righteous; for, "as it is appointed unto men *once to die*, but *after this the judgment*:" and since the dead, as we have already seen, are not to be judged until they are raised from the dead; and since "the rest of the dead," or the wicked, are "not to live again," or experience a resurrection, "until the thousand years are finished" after "the first resurrection," or that of the righteous; it seems to follow as a legitimate consequence, that their judgment will be reserved till the expiration of that time.

This idea argues nothing against our former remarks in reference to the definiteness of the term *day*; for Peter tells us, in direct allusion to this very time, and these very events "*the day of judgment and perdition of ungodly men;*" "*that one day is with the Lord as a thousand years, and a thousand years as one day.*" 2 Pet. iii. 7, 8. If the observations are correct, the righteous will be raised and judged in the morning, and the wicked in the evening, of that day.

To be continued.

Letter from Elder Seth Ewer.

BRO. HIMES.—To the joy of our heart, the Lord is still carrying on his glorious work of salvation among us. It is now the fifth week, as you know, since the series of religious meetings commenced in our village.—For about four weeks we maintained meetings day and evening; since, we have held them evenings, and visit from house to house during the day. We find new cases of conviction daily, and frequently hopeful conversions. Our house of worship is thronged every evening. Last Sabbath evening the question was put—Whether they wished to continue the services—hundreds arose in the affirmative. Then an invitation was given for the anxious to come forward for prayers, when nearly 40 persons presented themselves, most of which were new cases. Between 50 and 60 profess to have obtained a hope.—I have baptized 23, and several candidates are waiting for the next season of baptizing. Several backsliders have been reclaimed, and 7 of them have united with the church, making 30 that have been added since the revival commenced. For this, we have great reason to be truly thankful and very

humble.—Pray for us, my brother, that the Lord would protract his work among us, and extend it far and wide. I have not learned that any have yet united with either of the 4 other churches in this village, since the work commenced, but no doubt there will be some additions made to them, although some one or more of their ministers are laboring, as I am told, to show that the theme of br. Miller's lectures are not to be depended on, that the visions of Daniel, &c. are to be understood very differently from Mr. Miller's views of them.

Sandy Hill, March 2, 1842.

THE SIGNS OF THE TIMES.

BOSTON, APRIL 13, 1842.

The Bible! The Bible!! The Bible!!!

THE BOOK OF BOOKS!

Do you study your Bible? How do you study your bible? Do you compare one part with the other and make it *its own interpreter*? If you do not, be assured you will never understand your *Bible*.

Read the following extract from the preface to the Polyglott Bible. Read it, study it, commit it to memory, and follow the direction, and you will then understand the Book of Books.

"The holy Scriptures are designed to promote the Glory of God BY THE SALVATION OF MAN. The peculiar purpose of the whole is, to turn men from darkness to light, and from the power of Satan to God: to raise them from the ruins of the Fall, and to put them in possession of the blessings of Redemption; to lead them from sin to holiness; to conduct them through a state of conflict and trial on earth, to a state of rest and felicity in heaven; and so to assist and direct them in all possible conditions in life, that they may not fail of these great ends except by their own wilful rejection of the counsel of God against themselves. The salvation of his own soul should therefore be the grand concern of every reader of the Scripture. Here the immortality of the soul is brought to light, and placed in unquestionable evidence. Here, its defection from original purity is clearly demonstrated; the means of its restoration are set forth, and its future destiny is declared. It is an awful responsibility which they incur, who wilfully neglect this holy book, and devote all their time, and the powers of their minds to terrestrial, and subordinate objects. They slight the pearl of greatest price, which is no where else to be found; and seem as if they were determined to frustrate, as far as respects themselves, all that Divine wisdom and goodness have done to rescue the immortal mind of man from spiritual ignorance, error, vanity, vice, and ruin. Those, however, who are seeking to enjoy the blessings which the gospel reveals, will, as they are able, search the Scriptures: and such persons will receive great help from having references at hand to assist their inquiries. 'It were to be wished,' says Bishop Horsley, 'that no Bibles were printed without References. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments . . . It is incredible,' he adds, 'to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner WITHOUT ANY OTHER COMMENTARY, OR EXPOSITION, THAN WHAT THE DIFFERENT PARTS OF THE SACRED VOLUME MUTUALLY FURNISH FOR EACH OTHER. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated: and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith.' So great and perfect in the coincidence of every part of the Word of God in the grand and merciful design of the whole!"

The Carnal Jews.—Our highly esteemed and beloved correspondent, who has favored us with an extract from Ben Ezra, has kindly suggested that we are too severe in our remarks upon the doctrine of the restoration or salvation of Israel after the flesh. It may be so: at any rate we thank him for the reproof, and we will endeavor to profit by it. But we assure our brother that we mean no disrespect to those who hold those opinions sacred. For ourselves, however, while we are perfectly willing our correspondents should have the privilege of expressing in the fullest manner the reason of the hope that is in them on this point, we must beg the privilege of showing our reasons for our dissent from that doctrine.

1. We dissent from the doctrine of the return of the Jewish nation to Palestine, either before, at, or after the second advent of Christ, because we can find no title which the Jewish nation, as such, have to that land. The Jews had a temporary possession of it under the law, but by rejecting "the seed to whom the promise was made," which was Christ, they lost it. It now belongs to Abraham, Christ, and all who are Christ's at his coming. And if it belongs to them, it cannot belong to the natural seed at the same time.

2. We cannot believe in any special spiritual blessing to be poured on the Jews which will not be on the Gentiles also. For there is no difference between the Jew and the Greek, but the same Lord over all is rich unto all that call upon him." Christ has broken down the middle wall of the partition, and abolished the enmity, the law of commandments contained in ordinances nailing it to his cross. And has made of the twain one new man, so making peace.

3. We cannot believe in the salvation of the Jews after Christ's second appearing, because the Savior saith to them that "when once the master of the house is risen up and shut to the door, ye shall begin to stand without and say, Lord, Lord, open unto us; but he shall answer, I never knew you, depart from me ye that work iniquity. And there shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob in the kingdom of God and ye yourselves thrust out." We fear to tell either Jew or Gentile there will be mercy for them then; for it will be the day of *vengeance*, even the great day of his wrath.

Saving Faith.—It is a question of great importance, "What is Saving Faith?" But how few there are, who, when they are asked, give an apostolic answer. Sometimes, it is true, the answer is "believe in the Lord Jesus Christ and thou shalt be saved." True, answers the anxious sinner, "but what am I to believe of him?" Believe he died for you, and is willing to save you. But that does not meet the case; no ray of light breaks forth from the dark tomb to cheer the troubled spirit and give the mourner rest. But at length a voice from the living oracles sounds forth, "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved." This is definite and tangible. It is faith in the resurrection of Christ from the dead. To believe in the resurrection of Christ embraces the whole Gospel message; it acknowledges his death as the propitiation for sin.

For being perfectly holy and sinless, he could not die for himself: he must, then, have died for sinners.

And having assumed our responsibilities, and come under the dominion of death for us, being accepted as our substitute, he could not be released from death until the debt was cancelled. Hence, the fact of his resurrection is the demonstration that his sacrifice is accepted and the debt paid. The work of Christ is imperfect without the resurrection, with it we have a hope like an anchor to the soul, sure and steadfast, entering into that which is within the veil.

But faith without works is dead, being alone, and hence the condition is, to confess Christ with the mouth. Here many fail; they would be glad to come to Christ and be saved, if they could do it secretly. They are willing to believe the Gospel message, nay, more, they do believe it, and yet are not saved; and the only reason is, they refuse to confess Christ with their mouth. The pride of their heart is their ruin now, and will damn them forever if they harbor it. While refusing to confess Christ, no sinner can be saved. And no matter who you are who reads this, if you will come directly on to this ground, and believe this truth, "God has raised up Jesus Christ from the dead," with all your heart, and confess him before men as your Savior, in whom you now trust for forgiveness and eternal life, you shall be saved; as God's word is true, you *must* be saved. But refuse to own Christ, no matter what you believe or do beside, you are lost; Christ will be ashamed of you before his Father and the holy angels. Then

"Venture on him, venture freely,
Let no other trust intrude."

The Church--Her Missionaries.—The following statement was made by Dr. A., at the monthly concert for April:

DEBTS OF MISSIONARY SOCIETIES.—Dr. Anderson made interesting statements on this subject. The five principal English Societies were in debt, at their last anniversaries, to the aggregate amount of about \$536,000. For this, all of them correctly assign the same reason,—the increased expense, called for by the blessing of God upon their labors. "Christians must give more, or pray less."

Mormonism.—As we noticed in our last, we expect to get out a pamphlet in a few weeks, which will fully expose the iniquity of this delusion of this "last time." Let those infected with it, suspend their judgment for a few weeks.

Second Advent of Christ.—We learn that a meeting is to be held on this subject, at the Town Hall, in Ashburnham, Mass., April 13th, at 10 o'clock A. M. It is proposed to re-examine the scriptures on the subject "of the coming of Christ, and the end of the world."

We know nothing of this meeting: whether it is got up by believers, or unbelievers in the personal *Advent night*. We hope good will be done, in any event.

Miller's Lectures in New-York.—It is expected now, that Mr. Miller will commence a course of lectures in New-York, about the 20th inst. If Bro. M. should give his lectures, we shall make arrangements for an important meeting of the friends Anniversary week in that city in May.

A Query.—If you do not intend to take this paper longer, ought you not to send back the first No. and say so? We want to fix our Mail Book.

The Hail-Storm.—Mentioned Rev. xvi. 21, which is to take place when the 7th angel pours out his vial, has appeared to many incredible; but that such a storm of hail might fall, and will fall, when every stone shall be about the weight of a talent, is no more incredible than the following item from Dr. Fisk's *Travels in Europe*. Let those who doubt whether such a thing is probable, read the following and ponder it well.

"The University of Padua once had 18,000 scholars, but like all the other Universities of Italy, it is greatly fallen. It has able professors, however, and lectures in the various departments, with a library of 100,000 volumes. The most prominent department is that of medicine."

There is a beautiful public square in this city, surrounded with statuary, all of which is now, from an extraordinary cause, in a very mutilated state. In 1835, there was a violent hail storm of stones as large as cannon balls, which fell in twenty-seven minutes to the depth of one foot and a half. It broke in the tiles of the roofs of a great many edifices, and made great havoc of the trees, and broke off the fingers, arms, noses, &c., of this extensive company of statues."

Revivals.—The revival which has been progressing for some months in this city, is still continuing. We learn also that an interesting revival is now going on in Lowell among the various denominations. The same spirit also prevails in almost every direction from which we hear. Our exchanges are full of the interesting accounts of the work of God. While the spirit is thus poured out, are we as the disciples of the Savior as much interested in laboring to save souls as we should be? The night cometh wherein no man can work. What is done must be done quickly.

Fitch's two Sermons.

We commence to day the publication of Bro. Fitch's two sermons which he preached at the Marlboro' chapel, Feb. 27, 1838. At the time of their delivery, they made quite an excitement: and as there has been much enquiry about them, the author has, at our request, placed them at our disposal. We shall give large extracts from them, for the edification of our readers.

The following extract from his letter to Bro. Litch, (Page 6.) will give the reader the origin and fate of these sermons, at least for a time.

I will here state the process of mind, by which, in the providence of God, I have come to my present convictions respecting the truth of the Bible on the subject under consideration.

It is now somewhat more than three years and a half, since the lectures of William Miller on the subject, were put into my hands. At that time I had neither read nor heard any thing of the views which he advocates, nor did I know anything of the subject of which his work treated, except that it was concerning the millennium. His book, therefore, was to my mind an entire novelty. I took it up, as we often say, by mere casualty; but, as I fully believe, by the wise direction of Him who numbers the hairs of our heads. I devoured it with a more intense interest than any other book I had ever read; and continued to feel the same interest in it, until I had read it from beginning to end for the sixth time. My mind was greatly overwhelmed with the subject, until I felt I could truly love Christ's appearing, and that I could therefore hope with Paul, that there was laid up for me a crown of righteous-

ness, which God, the righteous Judge, should give me at that day. The subject then seemed to me to be surrounded, and fortified, on all sides, with an array of scriptural testimony, which nothing could overthrow.

In this state of mind, I wrote to Mr. Miller; but as I have no copy of the letter, I do not remember whether I did, or did not, express myself to him as fully convinced of the truth which he advocated. It is my impression, however, that I did. About the same time, also, I wrote and preached to the people in Boston, with whom I was then laboring, a couple of sermons designed to lay before them the theory of Christ's second coming at hand, which Mr. Miller advocated, and the evidence on which the truth of the doctrine rested; telling them that I expressed no opinion of my own, but wished them to examine the subject for themselves. Having also, at the same time, an appointment to read an essay for criticism, before the Suffolk South Association of Congregational Ministers, of which I was then a member, I laid the same subject before them. In expressing their minds with regard to it, the first said "moonshine;" the second said "ditto;" and another said "the prophecies can't be understood." I think there were two whose feelings seemed revolted at the idea that the prophecies could not be understood; but there were none present who seemed to sympathize in the impression that there was truth in the subject, or that it was worthy of investigation. I left the meeting much pained, and, if I rightly remember, not a little mortified; for there was much laughter over the subject, and I could not help feeling that I was regarded as a simpleton, for entertaining the thought that there could be any truth in what seemed to them such palpable nonsense. I did not feel ready to say to them that I coincided with Mr. Miller; for the subject was new to me, and I had not sufficiently surveyed and examined the ground to attempt much by way of defending it, even if I had had an opportunity. Soon after this, I found opportunity to converse with an aged clergyman, for whom I have great respect, and who, as I then believed, had given more attention to the prophetic parts of the Scriptures than any other man in this country, and written and published much, and with great acceptance. The firmness and fluency with which he opposed Mr. Miller's views, led me to feel that it might be owing to my ignorance that I was so much impressed on reading this book; and the reproach, which I saw would come upon me, if I advocated them, led me to lay the matter aside. Some time after, when a member of the Association asked what I then thought of Mr. Miller's book, I said, (for the sake of retaining his good opinion,) "I was much overwhelmed with it at first, but now I don't think anything of it." The truth is, that the fear of man brought me into a snare; I was unwilling at this time to appear as an advocate of the truth defended by Mr. Miller; but neither Scripture nor argument had ever settled the convictions of my mind to the contrary.

EXTRACTS FROM FITCH'S SERMONS.—NO. 1.

"He which testifieth these things saith, surely I come quickly; Amen. Even so come Lord Jesus!" —Rev. xxii. 20.

In discoursing from these words, I propose to consider—

I. What we are to understand by the coming of the Lord Jesus Christ, which is here brought to view.

II. Some things which Christ will do when he comes.

III. Inquire whether there is any reason to believe that the coming of Christ, brought to view in this text, may be near. "Surely I come quickly." The force of this declaration was probably not designed to have reference to the time when it was uttered. Christ evidently did not mean to say that he was about to come, when John was directed to write the declaration. He had been making known to John certain things which must transpire before his coming, and then intended to have it understood, that when these predicted events had come to pass, his coming would be near at hand. In order to ascertain, therefore, whether the coming of Christ is near, we have only to inquire whether the events, which were to precede his coming, have taken place.

I. I am to consider what coming of Christ is here brought to view.

It is believed, that in relation to this matter, very loose and incorrect views have been entertained, by very many of God's people. Some have seemed to suppose that Christ might be said to come as often as death comes among men: that whenever an individual dies, that is to him the coming of Christ, whether that individual be a saint or a sinner: that if the one, Christ then comes to welcome him to heaven; if the other, that Christ then comes to give him his portion with unbelievers. That the account of every man is, at the hour of his death, sealed up unto the judgment of the great day, and his eternal state fixed, in the secret counsels of the Most High, is fully admitted. Still it is believed, that it is altogether incorrect, to speak of a man's death, as the hour when Christ cometh.

Others have regarded any special outpouring of the Holy spirit on a particular people, as the coming of Christ to that people.

Others are looking forward to a time, when there shall be such an outpouring of the Holy spirit, as to convert the whole world to the religion of Christ; and are therefore accustomed to speak of that event as the coming of Christ.

Others have believed, that the time when the true believer becomes perfectly sanctified, and he gains complete victory over sin, is the time of Christ's coming in him.

It is believed, however, that all their views respecting the coming of Christ are entirely incorrect; that the Bible never speaks of Christ's coming at the hour of a man's death; never speaks of Christ's coming to do any work which is the peculiar office of the Holy spirit; such as giving means to the gospel with individuals, or in communities, or throughout the world: that on the contrary, the coming of Christ, by whatever form of language it is conveyed, is intended to set forth two, and *only* two, particular events: that these events are the coming of Christ to make atonement for the sins of the world, and the coming of Christ to judge the world; to give to every man according as his work shall be. It is believed that a careful examination of the Bible will show, that the coming of Christ is never brought into view, by any variety of language, except with reference to one of these two events.

In addition to the views of Christ's coming of which I have already spoken, I might mention the belief, that he came at the destruction of Jerusalem. Many have adopted this, and made it a matter of great consequence to them, for as they find no third coming of Christ brought

to view in the Bible, they maintain that Christ has already come, and that the judgment of the great day was at hand. It is believed however, that our Savior never meant to give his disciples to understand, that he would come, *in any sense*, at the destruction of Jerusalem. After he predicted in their hearing the destruction of that city, they came to Him privately as he sat on the Mount of Olives: and asked Him three questions.—"When shall these things be?" that is, the things which he had been predicting respecting Jerusalem. That was one question. "And what shall be the sign of thy coming, and of the end of the world?" That was another question. Our Lord then stated to them certain things, which should be signs of the destruction of Jerusalem, and other things which should be signs of his coming. The destruction of Jerusalem was at hand, and all the signs which our Savior gave of that event, were literally and most strikingly fulfilled; as any man may see, who will take the trouble to read Christ's prophecies, and compare them with the history of Jerusalem's overthrow. But Christ did not come at that time. He was not seen even by one of his disciples; much less did he then send his angels with a great sound of a trumpet, and gather together his elect from the four winds, from one end of heaven to the other.

For this purpose, therefore, Christ is yet to come; and he has foretold us, that the sign of the Son of man shall appear in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Testimony of angels at the ascension."

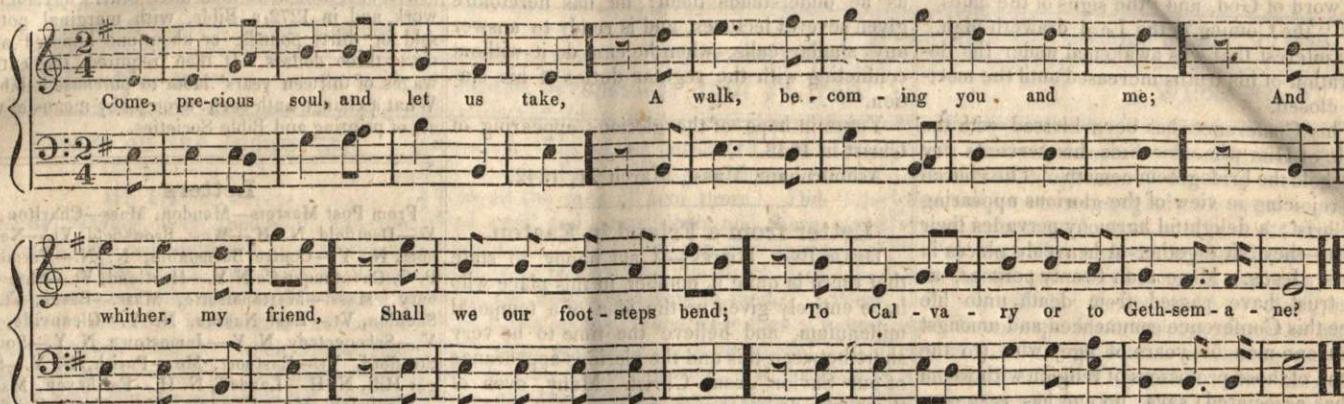
This is an event which has never yet transpired. For this therefore we are still to look, and this is the coming of Christ brought to view in my text. "Behold he cometh with clouds; and every eye shall see Him, and they also which pierced Him, and then all the kindreds of the earth shall wail because of Him."

It is claimed that Christ said, to his disciples, in relation to all which he has foretold respecting his coming, "This generation shall not pass away until all these things be fulfilled;" and that consequently all that Christ then foretold must have transpired. But the question is, what did Christ then mean, by the phrase this generation? It is foretold in prophetic language, in relation to Christ, in the xxii Ps. A seed shall serve Him; it shall be accounted to the Lord for a generation. Again Peter, in his general epistle to the disciples of Christ scattered all abroad, says, ye are a chosen generation. All the disciples of Christ therefore are his generation, and Christ evidently meant to say, that the generation of his people should not pass away, until all that he had foretold should be fulfilled. It is clear that he could not have meant that particular generation, from the fact that many things which He at that time foretold cannot have taken place. It is the coming of Christ to judge the world, therefore, for which we are to look, and for no event but that, are we to expect Him to come.

To be Continued.

Two things, well considered, would prevent many quarrels; first, to have it well ascertained whether we are disputing about terms, rather than things; secondly, whether that on which we differ is worth contending about.

CALVARY.



2. "O Calvary is a mountain high,
T is much too hard a task for me!
And I had rather stay
In the broad and pleasant way,
Than to walk in the garden of Gethsemane."

3. It would not appear such a mountain high
Nor such a task, dear sinner, for thee,
If you lov'd the Man
Who first laid the plan
Of climbing the mountain Calvary.

4. "I'd rather abide in this pleasant plain,
My gay and merry friends to see;
And tarry awhile
In the joys of the world,
Than to climb up the mountain Calvary."

5. Your gay companions must lie in the dust:
Their souls are bound for misery;
And if you ever stand
On Canaan's happy land,
You must climb up the mountain Calvary.

6. "There is no pleasure that I can behold,
And it is a lonely way to me;
For I have heard them say
There are lions in the way,
And they lurk in the mountain Calvary."

7. It is a peaceful, pleasant way,
Poor wand'ring soul, could you but see;
And you shall have a guard,
Yea, the angels of God,
To conduct you o'er mountain Calvary.

8. "I'd rather have peace, and live at my ease,
Than to be afflicted thus by thee;
When blooming youth is gone,
And when old age comes on,
I will climb up the mountain Calvary."

9. There is no better time than youth,
To travel the mountain, as you see;
When old age comes on,
You are burden'd with sin;
Then how can you climb up Calvary ?

10. "O leave this melancholy theme!
I cannot enjoy any peace for thee;
There is time enough yet,
And the journey's not so great;
I can soon clim'b the mountain Calvary."

11. O hark, I hear a doleful sound!
You greatly should alarmed be;
A blooming youth is gone,
And is laid in the tomb,
Who refused to climb Mount Calvary.

12. "Alas, I know not what to do!
You greatly have alarmed me,
For in sin I've gone on,
Till I fear I'm undone;
Lord, help me to climb up Calvary!"

13. O tarry not in all the plain,
Lest it prove a dangerous snare to thee!
But look to the Man,
Who was slain for your sin,
And he'll help you to climb up Calvary.

What is time.

I asked an aged man, a man of cares,
Wrinkled and curved, and white with hoary hairs,
"Time is the warp of life," he said. "O tell
The young, the fair, the gay, to weave it well."

I asked the ancient venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave, a hollow murmur flowed,
"Time sowed the seed, we reap in this abode!"

I asked a dying sinner, ere the tide
Of life had left his yeins:—"Time!" he replied,
"I've lost it! oh, the treasure," and he died.

I asked the golden sun, and silver spheres,
Those bright chronometers of days and years;
They answered, "Time is but a meteor glare,"
And bade us for eternity prepare.

I asked a spirit lost; but oh, the shriek,
That pierced my soul! I shudder while I speak;
It cried, "A particle, a speck, a mite
Of endless years, duration infinite."

Of things inanimate, my dial I
Consulted, and it made me this reply:—
"Time is the season fair for living well,
The path to glory, or the path to hell."

I asked old father Time himself, at last,
But in a moment he flew swiftly past:

His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.

I asked the mighty angel, who shall stand,
One foot on sea, and one on solid land;
"By heavens," he cried, "I swear the mystery's o'er
Time was," said he, but "time shall be no more!"

MARSDEN.

Coming of the Lord to Judgment.

GREAT GOD, what do I see and hear!
The end of things created!

The Judge of man I see appear,
On clouds of glory seated:
The trumpet sounds; the graves restore
The dead which they contain'd before;
Prepare, my soul, to meet him.

The dead in Christ shall first arise
At the last trumpet's sounding,
Caught up to meet him in the skies,
With joy their Lord surrounding:
No gloomy fears their souls dismay,
His presence sheds eternal day.
On those prepared to meet him.

But sinners filled with guilty fears,
Behold his wrath prevailing:
For they shall rise, and find their tears
And sighs are unavailing:
The day of grace is past and gone;

Trembling they stand before the throne,
All unprepared to meet him.

Great God, what do I see and hear!

The end of things created!

The Judge of man I see appear,

On clouds of glory seated:

Beneath his cross I view the day

When heaven and earth shall pass away,

And thus prepare to meet him.

COMMUNICATIONS.

Letter from Columbus Green.

DEAR BRO. HIMES,—I will spend a few moments this morning, in giving an account of our Conference at Ashburnham. It commenced on Tuesday, 15th inst.; the forenoon was spent in prayer—there was a full meeting, and the spirit of the Lord was in our midst. In the afternoon Bro. Litch came and commenced a course of lectures, and continued until Saturday, when he left for Worcester. During this time we had a much larger assembly than we anticipated. It was solemn and attentive; the truth served to comfort God's people; it wounded the enemies of God, and brought many to embrace Christ as their Savior. On Saturday

afternoon and evening, and Sabbath day and evening, I endeavored to show the people from the word of God, and "the signs of the times," that "the Coming of the Lord draweth nigh." The interest that was awakened under the declaration of his truths increased until the meeting closed.

This Conference has been blessed with the smile of Him who now bids his servants cry "Behold the bridegroom cometh." The church are rejoicing in view of the glorious appearing of Christ; a delightful harmony pervades their midst—they sit together in heavenly places in Christ Jesus. More than twenty persons, as we trust, have passed from death unto life since this Conference commenced, and amongst them one man 55 years of age, who (to the shame of those professors of religion with whom he has associated) says, no one has even conversed with him upon the subject of religion until the commencement of the Conference.

At our last meeting (Sabbath evening,) more than thirty came forward for prayers. The members of the different societies who attended our Conference were much interested. You know that we must always expect some opposition—there is but a little here. One "outer court worshipper (who was not present till Sabbath day) I understood, denounced me as a *deceiver* of the people, and in allusion to my diagram said "he always thought the gospel to be so plain that a wayfaring, though a fool, need not err—he had never learnt before that it was necessary to have a *black-board* and stick to illustrate the Gospel by—he said it really hurt his feelings, and he wished to have it taken down for the sake of the people." (By the people I suppose he must have meant *himself*, as he was the *only* one that manifested any dissatisfaction.) I hope this brother's feelings will continue as tender as he represents them to be at the present, so that he may be more active than I understand he has been in times past. During the latter part of the Conference, the Devil became alarmed for his cause; *something* must be done. On Saturday evening, we were requested to give notice that there would be Universalist preaching in the Town Hall on the Sabbath. On Sabbath noon, the following notice was handed to Br. Skinner—"Dear Sir:—Will you do the favor of giving notice that there will be a discourse this evening in the Town House on the subject of the *SHEEP* and *GOATS*, in which there will be some remarks on the end of the world?" "When they cry peace and safety, their sudden destruction cometh." The inhabitants of Ashburnham saw this Sign of Christ's coming, stand forth in bold relief, which I noticed in my evening lecture on the signs of the times.

The Universalists I understand have not had any preaching in this town before for one year—but as soon as the Devil's camp was routed, the goats were gathered together, and some remarks made on the end of the world.

This truth is the topic of conversation throughout this place—wicked men are reading the book of Daniel, and when they gather at the bar room, the subject for discussion is the "Coming of Christ in 1843;" and while many tremble in view of the gathering storm, they ask in the language of the scoffers "Where is the promise of his coming." Br. Skinner aided us essentially in our work by giving the whole weight of his influence in favor of the truths we advocate. He entered upon the meeting with a mind divested of prejudice and free from bias, and as fast as he gain-

ed light was ready to acknowledge it—he has heartily espoused the truths we publish, so far as he understands them; he has heretofore given several lectures, and is ready to answer any similar calls, when he can do it without conflicting with the regular duties of his station.

Yours in hope of the glorious appearing of Christ in 1843.

Ashburnham, Mass., March 21, 1842.

Letter from a Friend in Easton.

DEAR BRO. HIMES,—I am happy to state that there is quite a number in this place who have entirely given up the idea of a temporal millennium, and believe the time to be very short between this and the glorious appearance of our Savior Jesus Christ. Many, even of those who do not agree with us on this point, seem to be persuaded that this is the time spoken of in Revelation vii. 3, when all the servants of God will be sealed; if so, is it not the last opportunity which will be given the impenitent to make preparations for eternity? O, how important that every soul should be awake to this subject! Almost every mind seems to be agitated. It seems to me that the great subject of preparation is being pressed home upon almost every conscience, that they may accept or reject the offer of mercy for the *last time!* The Lord have mercy on those who still dare to be engaged in a contest so unequal, as that must be which exists between God and his creatures! I think an able advocate of the Second Advent doctrine might do much good in this place. But the ability of believers here seems to be circumscribed. I hope, however, the time is not far distant when those who could do much more will be enlisted in the cause. The signs of the times denote the near approach of the Bridegroom. Then

Look up, my soul, and now begin,
The joyous theme of praise;

For signs denote the approach of him
Who works in wondrous ways!

Lu. xxi. 28.

His glory then will far transcend

The brightness of the sun;

The heavenly hosts their God attend,

When to our earth they come.

Matt. xvi. 27.

Our every eye will witness soon

The great and solemn scene!

Blessed are they whose work is done,

Who wait and watch for him.

Matt. xxiv. 42.

But language never can describe

The anguish and dismay

Of those who have this Christ denied

In that approaching day!

Matt. xxiv. 30.

O, Lord, thy children purify,

The sinner's soul convert;

And when we see thee in the sky,

O bid us not "depart."

Matt. xxv. 41.

EASTON, Mass. March 25, 1842.

ITEMS.

TOO POOR TO TAKE A PAPER.—A certain deacon of a Freewill Baptist church recently had his paper stopped on the account of the expense. This deacon owns two large farms, and is taxed yearly for several thousand dollars personal property. He is supposed to be worth no less than \$20,000, is sixty years old, and has no children. We hope he will get converted before he dies.—*Morning Star.*

COST OF A BIBLE.—In the year 1272, a laboring man in England was paid only three and a half pence, or a little more than three cents a day, for his work, and in 1272, a Bible, with marginal notes, sold for thirty pounds, or about one hundred and thirty-three dollars. It then required the entire wages of thirteen years' labor to purchase a Bible. What a change hath been wrought by means of the art of printing and Bible Societies.

Letters

From Post Masters—Mendon, Mass.—Charlton, N. Y.—Deerfield, N. H.—West Brookfield, Vt.—Newport, N. Y.—Centre Barnstable, N. N.—Vermont P. O. Chautauque Co. N. Y.—Hartland, Vt.—Shrewsbury, Mass.—Mattapoisette, Mass.—Essex, Vt.—Sheldon, Vt.—East Nassau, N. Y.—Glennville, N. Y.—Schenectady, N. Y.—Jamestown, N. Y.—South Stratford, Vt.—Eastport, Me.—Parish, N. Y.—Sugar Hill, N. H.—Landaff, N. H.—Fairhaven, Mass.—Woolwich, Me.—Eastport, Me.—North Fairfax, Vt.—Terre Haute Vigo City, Ind.—Williamsport, O.—Mason, N. H.—Derry, N. H.—Concord, N. H.

From Joel Steel, E. G. Davis, Wm. Camp, Thos. Henry, James Sabine, Ira Fancher, Noah Jackman, A. Plumb, Benj. Spaulding, John S. White, Arven N. Pratt, Jonas D. Johnson, D. Burgess, John Percival, M. W. Burlingame, David A. Richtmyer, Charles Fitch, Joseph Howland, L. D. Fleming, S. A. Chaplin.

Bundles Sent

One bundle of Books to A. C. Wheat, East Windsor, Ct. One bundle to Joseph Howland, Bedford, Mass.

Notices.

SECOND ADVENT PRAYER MEETINGS, in Worcester, are to be held regularly at the Vestry of the Methodist Chapel, on Friday, at 2 o'clock, P.M. and Tuesday evenings.

BR. LITCH will commence a course of Lectures on the Second Advent, in the M. E. Church, in Roxbury, on Tuesday evening, 19th inst. The public are respectfully invited to attend.

Second Advent Library.

The following works comprise the Library.

1. Miller's Life and Views.—37 1-2 cts.
2. Lectures on the Second Coming of Christ.—37 1-2 cts.
3. Exposition of 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.
8. The present Crisis, by Rev. John Hooper, of England—10 cts.
9. Miller on the cleansing of the sanctuary.—6 cts.
10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2
13. Miller's review of Dimmick's discourse, "The End not Yet."—10 cts.
14. Miller, on the Typical Sabbaths, and great Jubilee.—10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cts.

The above works are now published in sheets as a periodical; and, as such, can be sent by Mail to any part of the U. S. Persons at a distance can have the whole, or any one, or more numbers of this work sent to their order.

Signs of the Times

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J. V. HIMES & JOSIAH LITCH, EDITORS.

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Vol. III.—No. 3.

Boston, Wednesday, April 20, 1842.

Whole No. 51.

Essays on the Judgment.

Concluded from p. 12.

III. Its EXTENT.

The day having been appointed, and that day proved to be a definite time, and yet future, after death, (Heb. ix. 27,) we might with safety infer—were nothing more said in regard to the general interest of mankind in its momentous transactions—that the whole human family are then and there to be assembled for full and final trial. But the subject is not left here. God is called “the judge of all the earth.” Gen. xviii. 25. It cannot be denied, that the whole human race,—to whose relation with the subject I shall confine my remarks—are included in the appellations of “the righteous and the wicked,” “the just and the unjust,” “him that serveth God, and him that serveth him not,” and various other expressions describing the same classes of characters. It is said in relation to the righteous : “The Lord shall judge his people.” Deut. xxxii. 36. Ps. cxxxv. 14. Heb. x. 30. Again : It is said in relation to the wicked : “The ungodly shall not stand in the judgment.” Ps. i. 5. God will bring them into judgment : Eccl. xi. 9. Rom. ii. 5—16. It is nowhere even intimated in the Bible, that only a part of the human family are to be judged;—which must have been the fact, if the judgment of the great day took place at the destruction of Jerusalem, and that part exceedingly small in proportion to the whole—but on the other hand, that we shall all stand before the judgment seat of Christ, Rom. xiv. 10. 2 Cor. v. 10. Observe, Paul does not say this merely to the Jews, but to the Romans and Corinthians. Further : “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Eccl. xii. 14.

I remark here, in the first place, that all men must be included in the above quotations, and others of the same import in the Bible—unless a third class can be shown to exist, who are neither righteous nor wicked. But Christ denies the possibility of this, when he says : “He that is not with me, is against me.” Matt. xii. 30. Secondly; every human soul must be here included, from the fact that every work, with every secret thing, whether good or evil, will be brought into judgment : unless it can be shown that the deeds of men will be held accountable—punishable or rewardable—for their own existence abstractly, without any reference to the agent. And this, in ordinary affairs, we should all consider worse than nonsense : for who blames the act of theft rather than the thief? Why, even allowing that the judgment was all fulfilled on ancient Jerusalem and Judea, it was not fulfilled on this principle : and the same difficulty presents itself if we take the other alternative, that it passes daily and hourly on individual conscience.

Lastly, under this head: The quick and dead will be judged: Christ is ordained to be the judge of quick and dead.” Acts x. 42. “He shall judge the quick and dead.” 1 Tim. iv. 1; 1 Pet. iv. 5. This certainly must include every human being, unless it can be shown that some are, or will be, neither alive

nor dead. Was all this performed at the downfall of Jerusalem? Was you there, reader? Was all the race of man there? Did “the dead small and great” then and there stand before God?” Did “the sea give up the dead which were in it?” Did “death and hell deliver up the dead which were in them?” Were “the books opened;” and were they “judged every man according to their works?” Did “the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars,” then “have their part in the lake which burneth with fire and brimstone, which is the second death?” Did “the first heaven and the first earth” then “pass away,” new ones appear, the holy city, New Jerusalem, come down from God out of heaven, prepared as a bride adorned for her husband?” Did “the tabernacle of God appear with men, He dwell among them, and wipe away all tears from their eyes;” banish forever “death, sorrow, crying and pain,” from among his people, throughout the holy realms of the new heavens and earth?—“O! the folly of sinners!”

IV. Its IMMUTABILITY.

1. It will be a righteous judgment: (Ps. xvi. 13; Rev. xix. 11.) consequently, there then will be no necessity for, nor propriety in, its repeal. Nay, to abrogate a just decision, would be to “turn judgment away backward, and justice afar off,”—the very things for which God reproved Israel. Is. lxx. 14. Moreover, to reverse any decision, would be either to acknowledge injustice in rendering the former award, or argue,—rather positively prove, corruption in the judge.

2. The reward of the righteous, and the punishment of the wicked, will be eternal. “And these shall go away into everlasting (or eternal) punishment: but the righteous into life eternal.” Matt. xxv. 46. See also Dan. xii. 2. Jno. v. 29.

3. The Apostle Paul speaks (Heb. vi. 2.) of the doctrine of “eternal judgment:”—and the language of inspiration is never without meaning,—and, with all the inspired writers, leaves us no—not the least—intimation of any repeal, or even mitigation of the consequences of the righteous decree; no fear that the glory of the righteous, or hope that the misery of the wicked, will ever come to an end. If the destruction or punishment of the wicked is not endless, neither is the reward of the righteous; for the same terms are used in reference to the duration of both. If “the wickedness of the wicked,” is not of so aggravated a character as to deserve endless misery; neither is “the righteousness of the righteous,” of so meritorious a character as to deserve endless happiness. But on the opposite plan, what a contracted, degrading estimate, is placed upon the efficacy of “THE BLOOD OF THE EVERLASTING COVENANT,” and the glorious character of “THE LORD OUR RIGHTEOUSNESS!”

Now, every Bible student knows,—without stopping here to show how, why, or wherefore, let me observe it—that heaven is promised to the godly, and hell to the ungodly, as the re-

wards of their doing. “Verily, there is a reward for the righteous.” Ps. lviii. 11. “Rejoice and be exceeding glad; for great is your reward in heaven.” Matt. v. 12; Luke vi. 23. “Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.” Is. iii. 11; 2 Pet. ii. 13. “And, behold, I come quickly: and my reward is with me, to give to every man according as his work shall be.” Rev. xxii. 12. The last passage includes both characters—“every man.” And the rewards—blessings and woes—must be awarded after death, and at the judgment, unless we all enjoy our heaven, and suffer our hell, according to character, in this life, and, atheist-like, blot from the entire roll of being every idea of futurity—either of life or death—beyond the grave!

But to return: If the time shall ever arrive, as some suppose—when the inhabitants of perdition shall have fully satisfied the demands of Divine justice, and they consequently be released from their dark prison—what will next be their portion? and, on the same principle, will not the reward of the glorified saints, in the same time, have been fully enjoyed? and what is then to become of them? Will they not be as likely to exchange situations, as to dwell together? And if they are to dwell together, what good reason can be assigned, why they will not be as likely to be thrust down to hell, as exalted to heaven? for they would stand on equal ground as to character, neither blame, nor praise-worthy; neither rewardable, nor punishable; neither holy, nor unholy; but in a medium state betwixt both—merely innocent. I can see, for my life, no way, in which they can be disposed of, on this principle, but to suppose an intermediate state between heaven and hell, for their reception. They cannot go to heaven, or dwell in the presence of God; for “without holiness no man shall see the Lord.” Heb. xii. 14. They cannot with propriety be sent to hell; for only “the wicked shall be turned into hell, and all nations that forget God.” Ps. ix. 37. But we read of no such place, no such characters, no such transactions. But to avoid prolixity, I close with a few remarks by way of

IMPROVEMENT.

If we have taken a correct view of the subject, we see, 1. The propriety of that estimate which God attaches to the doctrine of the judgment, in giving it so prominent a place in all the instructions of his word. When Christ “began to upbraid the cities wherein most of his mighty works were done, because they repented not,” he enforced his fearful denunciations, by reference to the tremendous scenes of “the day of judgment.” Matt. xi. 20—24. See also, Acts xvii. 30, 31. Again: It is urged as a motive to faith: “And if any man hear my words, and believe not, I judge him not: for . . . the word that I have spoken, the same shall judge him in the last day.” Jno. xii. 47, 48. It is further adverted to, as a motive,—To the fear of God, and obedience to his commandments in general; Eccl. xii. 13, 14; Rom. ii. 13—16: To patience: Jas. v. 7—9: To various duties; 2 Pet. iii. 3—14.

Let these examples suffice on this head. And if the Almighty, Omnipotent God, thus regards this subject, with what intense, soul-stirring interest, ought human beings to look upon it, whose most momentous prospects of final weal or woe, hang upon its decisions?—For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts!"

2. What scenes of glory and of joy will the transactions of that day unfold to the Christian! Now he lives in an ungodly world, rise with trial and temptation—mourning over his own sins, his unlikeness and unfaithfulness to his Divine Lord and Master—"his righteous soul vexed from day to day, with the filthy conversation, and the unlawful deeds of the wicked;" but then—how changed! it shall be announced: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me." And as he utters his own sense of his unworthiness, "When, O when, have I done so much for Thee? I am verily but an unprofitable servant: and often have almost doubled even the power and willingness of a God to save so vile a sinner;" and the King shall answer and say unto him, "Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;"—he can only turn with a grateful sense of the melting compassion and grace of his glorious Lord and Savior, and join in that song of the redeemed, which shall thrill through all heaven. "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing:" "for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth!"

3. What a scene of solemn and awful realities will that day discover to the enemies of God!

"Great day of consternation and of dread!"

O ye careless, ye presumptuous! suffer a word of exhortation. Prepare to meet your God. Of what avail then, will be all your vain boastings of no fear of death, or hell,—shall I add, or even of the Almighty?—no regard for the entreaties, warnings, rebukes and threatenings, of God in his word—echoed and reiterated in tones of thunder in your ears, by his ministers and people; the significant admonitions of conscience, the strivings of the Holy Spirit, and the ominous dispensation of Divine Providence? What will it avail, that you have labored all your lives, and spent all your strength, and time, and talents, to cover up hell, and pile the whole tremendous mass of curses, and threatenings, and denunciations of "terror" and "wrath to come," from the "KING OF KINGS, AND LORD OF LORDS," upon the contracted limits of old Jerusalem and its inhabitants? O the fearful responsibility of preaching "peace, peace," when God has not spoken peace; but positively declared that "there is no peace to the wicked!"

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave

me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment." It seems that they will either think they had been doing very well,—all that was required of them; or, that they had never had an opportunity of doing those things, for the neglect of which they will be condemned. Will they then plead, in extenuation of their guilt, the fact, that they had opposed revivals of religion, the doctrines of faith and repentance, as necessary to salvation; that they supposed they were ministering to His wants when they saw their fellow-beings in trouble and distress on account of their sins, "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries;" and used every effort in their power to soothe and lull their disturbed consciences to sleep, and quiet their gloomy forebodings of future retribution, by crying "peace, peace," "ye shall not surely die;" while they charged all these apprehensions to an improper and foolish excitement, produced by the "fanatics" of the day,—"the preachers of the doctrine of endless misery?" "O that they were wise, that they understood this, that they would consider their latter end!" May the Lord save us from such a course, and such a fate!

4. It will be a day of the eminent display of God's glory. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31. He will then "come to be glorified in his saints, and admired in all them that believe." 2 Thess. i. 10; Eph. i. 6, 12, 14, 18. I think it is also evident, that God will be glorified by displaying his justice in the final condemnation of the wicked. For, if he was honored or glorified in the destruction of rebellious Pharaoh and his host: (Ex. xiv. 17, 18,) and if he is glorified in the preaching of the gospel, whether it is believed or rejected: whether its hearers are finally saved or lost;—as appears very obvious from Paul's remarks in 2 Cor. ii. 15, 16, it seems to follow as a rational consequence, that that glory will be more fully revealed, when "all flesh shall see it together," and they are rewarded according to their works. Indeed, we are informed by the same apostle, (Rom. xiv. 10—12,) in allusion to this very subject, that "it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." And again: (Phil. ii. 9—11.) Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The glory of God, then, is the grand point, to which all things are tending: the one great object, to which the eternal salvation, life, death, resurrection, and glorification of the saints, are designed and adopted to contribute: and which the final exhibition of Divine justice, in the "everlasting destruction" of the sinner,

"from the presence of the Lord, and from the glory of his power," will eventually be made to subserve. "Now consider this, ye that forget God;" and lest "that day overtake you as a thief,"—O, whilst the door of hope remains open, and mercy pleads—"turn ye, turn ye, for why will ye die?"—repent, and believe the gospel; and thus obey the injunction of the apostle: "Therefore glorify God in your body, and in your spirit, which are God's;" and be prepared, with every holy being in heaven and earth, to pray like the Psalmist: "And let the whole earth be filled with his glory! Amen, and Amen."

A. D. LOW.

Low Hampton, N. Y. Oct. 6th, 1840.

Lectures on Prophecy,--No. II.

Continued from p. II.

BY JAMES A. BEGG, GLASGOW.

The value of Scripture Prophecy, as a light to the Church.

Allow me, then, earnestly and affectionately to remind you, that as we are still encompassed by the same difficulties, and exposed to the same dangers, as the church which Peter immediately addressed, we are, in this respect, no less privileged than they were. Though living in a day long posterior to that of the apostles' decease, we still enjoy the benefits of his deep solicitude, in the epistles he has left, written under the inspiration of God. O let us not then forget, nor be indifferent to the fact, that we have also a "sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

All Scripture is, indeed, "profitable," when rightly used; for the design intended by it all is, "that the man of God may be thoroughly furnished unto all good works." 2 Tim. iii. 17. Nor do we in the least impair the responsibility under which you lie, faithfully and prayerfully to seek to understand whatever is contained in "the oracles of God," when we thus seek at this time more especially to enforce upon you the duty of giving heed to those parts which are more strictly prophetic, as they are thus pressed upon our consideration in the words of the text.

Some, indeed, assume that it is the Scriptures, as a whole, of which the apostle here speaks as "the sure word of prophecy." Were it even so, and were there here no especial reference to those parts of Scripture which are exclusively occupied with predictions of God's future purposes, and the lessons which these teach, still these portions would of necessity be included in the apostolic charge, by the very comprehensiveness of such an interpretation. Viewing "the sure word of prophecy" as thus spoken of the word of Inspiration, generally, where would be our obedience to the apostolic admonition, if, instead of giving heed, we were contented to remain without knowing or understanding what such men as Isaiah, Jeremiah, Ezekiel, Daniel, and other holy men of God had of old time felt and uttered, as part of that which we are here assured they "spake as they were moved by the Holy Ghost?"

I therefore ask, and ask with concern for the answer, What you individually feel of responsibility, to take heed unto their writings among the others in this respect? I ask not, whether in the ordinary course of Scriptural reading in your families or alone, you peruse the whole, but whether or not you do deeply and solemnly inquire into the true meaning of

the Spirit, while you read all including the prophetic portions of his word? Do you take heed unto them for "light," from which real personal profit may, and ought to be derived? Even according to the interpretation which supposes "the prophecy of Scripture" to be the entire written word, this is incumbent. It were to charge folly upon Jehovah, to imagine that he has inspired, and preserved until our time, and transmitted to us so large a portion of these Scriptures without designing it for our real advantage.

But my dear friends, it is evidently those portions of the Divine Word having special reference to events which were then, at least, still future, which the apostle here specially commends as the "sure word of prophecy," as distinguished from the other parts of the inspired record. It is not, you will perceive, the Scriptures as a whole, but only a part of them of which he on this occasion speaks,—the "Prophecy of the Scripture," as he expressly calls it, verse 20. Here is much of Scripture that is historical, much that is doctrinal, much that is perceptive; but here the apostle speaks only of the "Prophecy of the Scripture." And it is not what he himself or other apostles of the Lord had previously spoken or written, but what was contained in the Old Testament—that which "in old time," holy men of God had spoken—what those of previous ages were inspired to utter. Verses 20, 21.

It is further evident that it was prophecy, in the true and proper sense of that word, nay prophecy *unfulfilled*, to which the apostle thus refers, by what he declares of the object of his writing on the present occasion, in a subsequent chapter, from which we have already quoted: "The second epistle, beloved, I now write unto you; in both which I stir up your pure minds, by way of remembrance; that ye may be *mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior;* knowing this first that there *SHALL COME, in the last days,* scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were since the beginning of the creation." Chapter 3d, 1—4. Here he enjoins remembrance of and attention to, the words both of the prophets and apostles, but he clearly distinguishes between the two, characterizing the former as "the words which were spoken *before* by the holy prophets;" and the still perceptive character of these prophecies is indicated by the warning, not to be tempted to disregard them by the insinuations of the scoffers of "the last days," who he intimates should arise,—speaking of them in the future tense, "there *shall come*."

Having thus ascertained the real subject which the apostle sets before us, we are now called to consider the practical use which he assigns to the study of prophecy. Very different indeed from that which alone some would be willing to accept, or to allow others to receive is that which we are here taught to regard as the great and chief advantage of sacred prophecy. It is not the confirmation of the word of divine truth, resulting from the event being fulfilled accordingly as it was foretold—however important that may be—which is here spoken of. It is the value of prophecy for *warning* and *guidance*, that the apostle sets before us; it is contemplated by him a *light* in the darkness of the future. In this important aspect it is a "sure word of prophecy, whereunto ye do well that ye take

heed." Not in vain, does God thus forewarn his church of what they have to expect of increasing darkness; but it is a manifestation of his gracious care, that prophecy has been given by our God, that during our present pilgrimage, we might be comforted, our feet directed in the way of life, and that our hearts may be fully assured as to the issue of the conflict with "the prince of darkness."

The words "whereunto ye do well that ye take heed," are, by some, read as an injunction or exhortation to the performance of this duty; by others, they are understood as a commendation for fidelity in the discharge of that duty. This latter view, I regard as that which conveys the apostle's true meaning; but understood in either sense, the words equally set before us, a Christian privilege, of which we are called to avail ourselves, and imply a responsibility of which we cannot be divested. Assured, that in doing so, ye shall "do well," and experiencing in a measure, what I desire for all of you, it is my object, to urge you to "take heed" to this "sure word of prophecy," being always "mindful of the words which were spoken before by the holy prophets," as well as of the commandments of the apostles of our Lord and Savior. To this duty of exhortation, I feel especially called, by the consideration of the fact, that now, in these "last days," there are, within and without the professing church, many scoffers, "walking after their own lusts, and saying, where is the promise of his coming?" This sure word of prophecy having been given as a light unto our feet and a lamp unto our path, it is designed to be used continually, that thereby we may be saved from snares and falls.

If the apostle either enjoins upon those to whom he wrote that they do take heed to prophecy, or commends them for doing so, we may in either case surely take it as the message of God to ourselves, that it will be neither dutiful nor safe to neglect the prophetic intimations of His will. Those who do so, must forget the truth, that "we are saved by hope," and overlook the fact, that the church has never been without prophecy for her consolation, since receiving the first promise in the garden of Eden.

Great as is the encouragement, and important as prophecy is, it is nevertheless often treated as if it were intended to serve no useful purpose to the church, and as if we should do well by giving no heed to its intimations—as if the danger lay not in neglecting, but in giving heed to it. How little do those who so act, know the blessed intimations "which God hath spoken by the mouth of all His holy prophets, since ever the world begun,"—even unconcerned, it may be that the last book of inspiration—the last written book of prophecy, has in its first chapter the intimation "Behold He cometh with clouds, and every eye shall see Him;" and in the last chapter "He which testifieth these things saith, surely I come quickly, Amen." Rev. i. 7; xxii. 20. It is indeed a solemn consideration that the judge of quick and dead cometh quickly; and if we were to allow that consideration to operate within us, how would it tend to quell many of the stirrings of our fleshly minds, which, even on the part of believers, are too often allowed to find a place.

In prophetic annunciation, uttered in successive ages, God has given the whole history of our world's rebellion, and that of its ultimate blessed emancipation from the thralldom of man's adversary at the "restitution of all

things." They set before us in the history of nations as well as of individuals, the forms which sin assumes, the dangers to which, in consequence, men are exposed, the manner in which deliverance is obtained, and the nature of that deliverance. In the prophetic page, we read the divine denunciations against the varied forms of wickedness, as in the historic page we already read the fulfilment of part of these denunciations. In the page of prophecy, we also read the desire of God, (to be eventually fulfilled,) of His will done upon the earth,—as in many other forms, the longings of his heart for this, have also been expressed. Prospectively, in the word of prophecy, we see Jesus our Redeemer, receiving glory from God the Father, and seeing, even to his satisfaction, of the travail of His soul, for which all his work of sorrows has been accomplished, all his sufferings been endured.

Let those who would confine our attention to prophecy that has been fulfilled, learn, then, from the injunction of the apostle, the important purpose it is intended to serve, while yet the evils it foretells, and the glories of which it sings, are still in the womb of futurity. We deprecate not what is fitted to be helpful of the past, in order to exalt what is foretold of the future. Elsewhere, we know God appeals distinctly to the past, as testifying to His presence; and if our brethren, who are disposed so to limit our inquiries, were vigorously to engage even in the department they would prescribe for our exclusive consideration, their investigations might serve the double purpose of affording us assistance by proving more distinctly to themselves and to others, how much narrower than is generally supposed is that field from which alone they would have us gather prophetic fruit; while they ought at the same time form for themselves a taste which could not be so easily gratified, but which would crave for the farther development of the mind of God concerning future times and future scenes.

To be Continued.

Plenary Inspiration of the Holy Scriptures.

MR. TAYLOR has recently published the volume entitled "THEOPNEUSTY," by Mr. Gaußen, of Geneva, which has been translated from the French by Mr. Kirk. It is only requisite to say that the Essay is of the highest value, and especially to Theological Students. In connection with D'Aubigne's History of the Reformation, it is adapted to produce more salutary effects than any two Christian works which have appeared in France during the last fifty years. We have selected one passage from Mr. Gaußen's essay, and another from Mr. Kirk's introduction, as specimens of the work, and as unfolding the cardinal doctrine which the author maintains.

THEOPNEUSTY.—"We aim to establish by the Word of God, that the Scriptures are from God; that all the Scriptures are from God; and that every part of the Scriptures is from God.

"In maintaining that all the Bible is from God, we are far from thinking that this excludes man. Every word of the Bible is as really from man as it is from God. In a certain sense, the Epistle to the Romans is entirely a letter of Paul; and in a still higher sense, the Epistle to the Romans is entirely a letter from God.

The great Newton, when he desired to transmit his wonderful discoveries to the world,

might have procured some child in Cambridge to write the forty, and some servant of his College to write the forty-first proposition of the immortal "Principiae." Should we thence have possessed in any less degree the mathematical reasonings which rank in our view all the movements of the universe under the same law? Would the entire work have been any less Newton's? Surely not. Its preface, its title, its first line, its last line, and all its theorems, easy or difficult, understood or not understood, are from the same author; and that is sufficient for me. Whoever the writers may have been, and at whatever different elevations their thoughts have ranged, their faithful and superintended hand traced alike the thoughts of their master; and I can there always study with equal confidence, in the very words of his genius, the mathematical principles of Newton's Philosophy.

Thus God, who would make known in an eternal book, the spiritual principles of the divine philosophy, dictated its pages, during sixteen centuries, to priests, kings, warriors, shepherds, tax-gatherers, boatmen, scribes, and tent-makers. Its first line, its last line, all its instructions, understood or not understood, are from the same author; and that is sufficient for us. Whoever the writers may have been, and whatever their understanding of the book, they all have written with a faithful superintending hand, under the dictation of the same Master; to whom a thousand years are as one day.

"Such is the origin of the Bible. Such is the fact of Theopneusty. I shall not waste my time in vain questions. I will study the book. It is the word of Moses—the word of Amos—the word of John—and the word of Paul: but it is the mind of God, and the word of God.

"We should then deem it a very erroneous statement to say certain passages in the Bible are from men, and certain others from God. Every verse without exception is from men; and every verse without exception is from God: whether he speaks directly in his own name, or whether he employs the sacred writer. As Bernard says of the living works of the regenerated man: "Our will performs more of them without grace; but grace performs more of them without our will;" so must we say, that in the Scriptures, God has done nothing but by man, and man has done nothing but by God.

"There is a perfect parallel between Theopneusty and efficacious grace. In the operations of the Holy Spirit in inditing the sacred books, and in those of the same Spirit converting a soul, and causing it to walk in the paths of holiness, man in some respects is entirely passive, in others entirely active. God there does every thing; man there does all; and we may say of all those works, as Paul said to the Philippians, "It is God who worketh in you both to will and to do." In the Scriptures, the same work is attributed alternately to God and to man. God converts, and it is man who converts himself. God circumcises the heart; God gives a new heart; and it is man who must circumcise his own heart, and make to himself a new heart. "Not only because we must employ the means of obtaining such an effect," says Edwards, "but because this effect itself is our act, as well as our duty; God producing all, and we acting all."

"Such, then, is the Word of God. It is God speaking in man; God speaking by man;

God speaking as man; and God speaking for man."—Page 34-37.

In the *Introduction*, Mr. Kirk thus luminously annotates, on the volume which he has translated.

"A great excellence of this work is the clearness of its distinction between the inspiration of the men, and that of the book. The writers were inspired: holy men of God were moved by the Holy Ghost," when they spake. But the fact of *their* inspiration is one thing; that of *the book* is another.

"The perusal of this work has increased our conviction, that a semi-infidelity on a vital point has crept into the Church; that the sense of the imperfection of the writers has imperceptibly diminished the reverence for the Scriptures.

"There is a formidable objection to the theory of inspiration; and we fear this subtle objection, like the unobserved "worm in the bud," is sometimes hindering a vigorous growth, sometimes corroding vital organs. The objection may thus be stated—God's works all are perfect in one sense, and all his teachings are infallible. But the instant he employs man to teach his teachings to other men, there is introduced a new element, which at once destroys perfection and infallibility. This arises from the imperfection of man, and that of his language. If the conceptions or feelings of a man are employed, they must necessarily limit and mar the divine thought communicated to him. If man speaks to his fellows in human language, he must use an imperfect medium, always more or less imperfectly comprehended.

"This is the most subtle and imposing of all the objections which have attacked our faith in plenary inspiration. Our defence is here—God calls his work perfect. A particle of it shall never fail. No future changes; no progress of science; no unfolding of the complicated drama of human life shall ever change or modify one shade of its statements. This may not satisfy the unbeliever; yet even he may find a relief from his own dark and chilling speculations, in the fact, that God's instruments are perfect for his purposes. Nature is an infallible teacher. All God's works are perfect instruments—and this remains true, although men are constantly prone to misinterpret their meaning—although men's senses are imperfect instruments for the reception of truth, and material substances are imperfect media for conveying the knowledge of spiritual truth. "The invisible things of Him are clearly seen, being understood by the things that are made."

"The precise impression which we desire to see the Bible produce in all our hearts is this: *when our eye rests on its page, when its words fall on our ear, let us receive it as the very voice of God.*"

The foregoing paragraphs unfold the character of Mr. Gaußen's "*Theopneusty*," and testify that he has provided a rich and nutritious feast for every hungry Christian. *Ch. Intel.*

PREACHING ON ETERNITY.—"It was a question asked by the brethren both in the classical and provincial meetings of ministers, twice in the year, if they preached the duties of the times? And when it was found that Mr. Leighton did not, he was censured for the omission, but said, If all the brethren have preached to the times, may not one poor brother be suffered to preach on eternity?"—*Buck's Anecdotes.*

THE SIGNS OF THE TIMES.

BOSTON, APRIL 20, 1842.

Second Advent Witness.—We have received the first No. of Vol. II. of this work. This periodical has now assumed a new character and form, and is hereafter to be under the editorial charge of Eld. L. D. Fleming. It is to be published in the octavo form, 8 pages per No. semi-monthly, at 50 cents per year. It is to be devoted, as heretofore, to the discussion of the doctrine of the Second Advent at hand; but to be more of a miscellaneous work than formerly; and is open for a temperate and Christian discussion of the doctrine of the Second Advent, the Millennium, &c. All communications relative to the Witness to be addressed to L. D. Fleming, 126 Fulton St. N. York. We bespeak for it an extensive patronage.

Lectures at Scituate Harbor.—The result of the course of lectures in this place, is a glorious revival of the work of God, both among Christians and the unconverted; during the series of lectures rising fifty professed to find peace in believing, and the last evening of the series left a large number more seeking the pardon of sin through the blood of Christ. The doctrine of the Second Advent has taken a strong hold on many minds, and we trust will be the means of the salvation of many souls. Br. Puffer, pastor of the Methodist Episcopal Church, is much interested in the subject, and will be disposed to encourage and help on the cause.

Apostolic Preaching.—With the apostles it was customary to present to their hearers, as a motive to repentance, faith, and holiness, the great subjects of the Second Coming of Christ, the resurrection of the dead, and a Judgment to come. The idea that death was at the door, that all were constantly exposed to it, that they were liable to die at any moment, &c. did not seem to be taken into the account. How is it, then, that in these modern days we hear so little of the Judgment, and so much of death? It is not because we so closely follow apostolic example and authority, but the reverse. Death, to be sure, is the end of probatory existence, but the Judgment that is to follow it is the great consideration, because then we must receive in body the things we have done. Death is near to us, and there is a strong probability that some in every company will die soon, but there is also a prospect and hope, with most, that they will live many years. But let the truth of the speedy coming of Christ be brought to bear on the conscience and judgment, backed up as it is by demonstration that it is even at the door, and that prophetic times expire in 1843, and the sinner must tremble. This bears alike on all. Old and young alike see their doom before them, and that it cannot be long averted. Yes, the youngest sinner, as well as the old grey-headed rebel against God, see themselves alike just on the verge of the Judgment. What an overwhelming thought! Reader, do you realize it? that in less than two years and time will be no longer! and your doom be eternally fixed!

Again, then, we beseech you to think what that doom is to be. Will you meet a curse or blessing? Shall you reign with Christ in glory, or be cast out into outer darkness, where "there shall be weeping

and gnashing of teeth;" and "where the smoke of their torment ascendeth up forever and ever." O what a momentous change! And in the twinkling of an eye, at the last trump, it will be all over.—What is not done then, never will be accomplished. It's too late! too late!! O, then, keep in view that "crown of righteousness" and that "far more exceeding and eternal weight of glory," on the one hand—and the "everlasting destruction from the presence of God and the glory of his power," on the other—and act in view of them.

Preconceived Opinions.—There is so much point and force in the following item, that we cannot forbear to give it our readers. We hope all will ponder it well, and profit by it.

It is related that Galileo, who invented the telescope with which he observed the satellites of Jupiter, invited a man who was opposed to him to look through it, that he might observe Jupiter's moons. The man positively refused, saying, "If I should see them, how could I maintain my opinions which I have advanced against your philosophy?" This is the case with many. They will not look at the truth. They will not hear it, for fear that the arguments which they have framed, will be destroyed, and they may be obliged to give up their vicious indulgences. *Chr. Intel.*

Hartford Conference.—We learn that much good has resulted from the Lectures and Conference in that city. The following resolutions were passed by the Conference.

1. Resolved, That the opinion of many in the modern church, that the kingdom of God was set up in the days of the Caesars, has no support in Scripture or fact.

2. Resolved, That the world's conversion, and a millennium before Christ's second advent, is a dangerous and deceptive doctrine, and has no foundation in the word of God.

3. Resolved, That the idea of the Jews return to their own land, building their city of Jerusalem again, and the restoration of Jewish laws and ceremonies, is unscriptural, inconsistent, and false. *A judaizer's dream.*

4. Resolved, That the coming of Christ in the clouds of heaven, to raise and glorify his saints, destroy the wicked, and set up his eternal kingdom on earth, is yet future, and is the next important link in the chain of historical prophecy for which we look.

5. Resolved, That the duty of all who believe in the second advent near, is plain: to use all the means of grace, and gifts of God, to spread the light,—to give the cry, to rouse the slumbering church, and sleepy world to a sense of danger, and to prepare ourselves, and assist others to go out and meet the bridegroom.

6. Resolved, That we recommend to the believers in the second advent of our Lord nigh at hand, to establish conference and prayer meetings in their respective neighborhoods for the mutual interchange of views and feelings, relative to this all important subject. That such meetings will tend greatly to the advancement of the cause, in the increase and spread of light, and be a means of quickening our own souls, and preparing us for the glorious event, and also of leading perishing sinners to Christ.

7. Resolved, That we recommend to the friends of the advent nigh, to establish in their respective towns, vicinities and neighborhoods, Second Advent libraries, for the dissemination of light, for the benefit of all who may wish to read.

The Conference also appointed the following persons as a committee of agency, to make direct efforts for the spread of light on the second advent, in different parts of the State:

L. C. Collins,
Thos. Huntington,
P. T. Kenney,
Williams Thayer,
D. Burgess. } Committee.

How is this?—That the scoffers, and sceptics of the age, with all the professed ministers of Christ and members of churches, who are saying "my Lord delayeth his coming," continually quote Matt. xxi. 34, "Of that day and that hour knoweth no man," and never once quote Mat. xxiv. 32, 33: "Now learn a parable of the fig tree; When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Nor, Thess. v. 4: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Why do they not quote these passages? Ah! why?

Triumph of the Jesuits in New York.

The demand of the Catholics in New York for a division of the school fund has been granted. This is a most extraordinary case. No Protestant sect could have obtained it. Yet they have an equal right to such a sectarian claim. *But it is the "Little Horn," that is to prevail and make war with the saints.* The conflict is at hand. The N. Y. Express says:—

"The Catholic triumph may be considered the first victory they have achieved in the Anglo Saxon part of the New World. In Mexico and South America, the learned and powerful Jesuits long ago led in triumph the banner of the Pope of Rome, but here is a triumph over the Puritan and the Church of England too, over the old Hollander also, and indeed over all Protestants in mass."

Bishop Hughes, we have been careful to say, has carried a point. He has not carried the point, but has carried a great point nevertheless. *He has established his power in the State.* Both parties have been compelled to bow to the Hierarchy of Rome. He has got a wedge in; and if he drives it with his usual skill, the point is his very soon.

As we understand the bill that has become a law, it opens our Public Schools to the strife of parties, political and religious. There is to be an annual election of certain school officers, in June, we think. If, in the inattention of a business city, to its public Schools, upon a special election, the Church of Rome with its great power of concentrated and direct action, cannot carry its points, its Priests can threaten their 80,000 Catholic population for another move on the political board. Or it can at least alarm political men in the schools by threats of action in the April or the November election."

COMMUNICATIONS.

An Encouraging Letter.

State of Georgia, 4th April, 1842.

DEAR BRO. HIMES.—Through the mercies of our Heavenly Father, I have been permitted to read the "Signs of the Times" for nearly two years. Although I cannot say that I am satisfied with the various calculations and declarations of any one, or all of the writers, yet I feel assured, upon the whole, that your hands should be held up, and that a paper should be sustained which is open to a reasonable and free investigation of all the signs of the times, and the fulfilment of the prophecies.

From the last No. of Vol. 2, I learn the financial state of your publications. I take it for granted that you have stated the truth; and moreover that, on your part, it is not, and will not be, a money speculation. I therefore forward you fifty dollars for gratuitous distribution, throughout the world, of such cheap prints as in your conscientious judgment are the best calculated to awaken and engage the sleeping virgins. Permit me to lay this as a "corner-stone" towards the formation of a fund for gratuitous distribution to all lands. You can send from Boston, (providing you have the means,) to every station of professed

Christians throughout the earth. Let your selection of books, pamphlets, &c. be judicious. And now let all the zealous, whose "gold and silver are cankering," unite in this laudable effort which you and others are making to "stir up their pure minds," to look for the coming of our blessed Lord and Saviour Jesus Christ. There is no time to lose. Let us make a united effort. Let us "cry aloud," and "declare the whole council of God." Let us "run to and fro" to increase knowledge. The night is far spent. The day is at hand. Let us keep our eyes upon the latter part of the 16th chapter of Revelations. Behold he cometh as a thief. The voice may soon declare, "It is DONE!"

I do not own an inch of *terra firma*. Have neither servants or rich relations to assist me. My own efforts, with the Lord's blessing, has placed this in my hands. And, thanks be to God, I try to send it cheerfully.

Should the nations be soon stirred up to war, you will doubtless again hear from me. There are now many rumors, and men's hearts are failing them. Let not the faithful be discouraged—but let them "lift up their heads, for behold their redemption draweth nigh!"

Go on, brother! Let not your hands slacken. Labor to preserve the unity of the spirit in the bond of peace. Should you notice this offering in your paper, my name will be of no value, therefore please to leave it out. I am a way-faring man, having no certain dwelling-place. I have been for years striving to stir up the people of the south to truth and righteousness. I have scattered many good and religious books among the people; and this has enabled me to assist in your efforts in the present work. May many others be prompted to lend a helping hand. I now return to my native West. May the good Lord help us all in his work.

Extract from the Manuscript Sermon of a Friend.

Seeing, then, all these things shall be dissolved.—
2d Pet. iii. 11, 12.

"II. Why they shall be dissolved, and the awful scene."

1. Sin is the cause. It has marred the work of God. O Sin, what hast thou done? It has changed man into a demon, and the world into a Golgotha; and both must be renewed to be a fit depository of any thing truly good. The soul also, to enjoy God, must be created anew.—The body, to be a suitable habitation for its better part, must be new made; and the world, in order to be a suitable home for the new man, must be restored by a renovation.

For all the above, provision has been made in Christ. By going to God by faith in Christ, the soul is renewed by the power of the Holy Ghost:—This being done, we have the promise of a resurrection of the body, new-made, and spiritual. Immediately after which the new heavens and earth appear. "Behold I make all things new," is the promise. Hence "we look for a new heavens and a new earth, wherein dwelleth righteousness."

When the earth was formed at first, order, beauty, harmony, and happiness, were written upon every object of creation. But Sin, we have said, marred this work, and God cursed it for man's sake, with sterility and barrenness, with noxious weeds and poisonous plants, with thorns and briars.

We therefore now behold man, not going

forth on the wide extended field, yielding an abundant harvest almost spontaneously, to the satisfying of every living thing, under the rays of a genial sun; O no—but we see him climbing the rugged mountain by a single winding foot-path, while the craggy rocks on one hand hang carelessly over his head, and on the other a deep chasm yawns, of a thousand feet, while one misstep dashes him in pieces in the awful abyss beneath; or a rock from above crushes him to death in a moment. Then turn your eye to the shivering Greenlander, pursuing his game half starved, over mountains of ice, and deserts of snow. Then turn the eye to the laborer, sweating and fainting beneath a vertical sun. Now the earth withholds her increase, and man dies of famine. And now the elements pour forth a mighty flood, and man is swept away in a "mighty deluge." Now the wind whirls itself in eddies, and spreads desolation and death wherever it comes. Lightning and hail, also, add their part in spreading terror and death in the land. Our mother earth, also, as though weary of her children, heaves herself in mighty throes, until, bursting asunder, she buries whole cities in her bowels, or covers them with melted lava, and they die in a moment. Instance Pompeii and Herculaneum, in Italy, where, at a great depth individuals are found with implements of husbandry in their hands, which show they had not a moment's warning. Indeed, earth, with all the elements, breathe death, and therefore must be renewed before they become the home of pure and good beings.

2. The destruction will be an awful scene. Imagine yourself on an eminence, beholding the late Lexington wrapt in flames, hearing the shrieks of mothers, children, friends; hear their prayers, their groans and cries. See them dropping, one by one, some into the water, others into the fire. There goes a husband, with a wife fast in his arms; and now a mother is followed by a little daughter clinging fast to her clothes. O what a picture to the imagination; but to have been there and actually seen and heard all this! to have been there with wives and children! O, how dreadful! But what is all this to being in a large city when sinking by an earthquake? The ground reeling like old ocean's billows, and broken in chops, the deafening noise of the crash of falling buildings, the shrieks of the dying, half buried alive; you would run from the awful scene—but how! you attempt, and again and again you find yourself thrown down and rolling on the ground, while it is opening and shutting on every side.

Again; think of Sodom and the cities of the plain, when in a moment God turned the foggy cloud to liquid fire and melted brimstone, and hurled on the devoted cities. What tongue can tell, or pen describe the awful scene! But what is the burning of one boat, and the loss of 150 lives!—the destruction of a city by an earthquake, and the loss of 100,000 lives!—the destruction of the few cities of the plain by fire, and the loss of 500,000 lives! when compared with the burning up of the world, the awful trumpet sounds, when all at once the subterranean fires bursting asunder in every direction, shall in a moment rend her from centre to circumference, setting all the atmosphere on fire, and all nature heaves her commingled groan with 900,000,000 dying men, and expires!!! O, impenitent sinner, prepare for that dreadful scene.

Exposition of Scripture.

But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.—2 Pet. iii. 10—See also Matt. xiv. 42–44.

There is not only the most terrible sublimity and solemn grandeur, but also much philosophical propriety, in this description of the awful dissolution of the heavens and the earth; when "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.—Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." As the heavens mean here the whole atmosphere, in which all the terrestrial vapors are lodged; and as water itself is composed of two gases, oxygen and hydrogen; and as the electric, or ethereal fire, is probably that which God will employ in the general conflagration; the noise occasioned by the application of this fire to such an immense congeries of aqueous particles as float in the atmosphere, must be terrible in the extreme. A piece of iron red hot placed over a drop of water on an anvil, and struck with a hammer above the drop, will cause a report as loud as a musket; when, then, the whole strength of these opposite agents is brought into a state of conflict, the noise, the thunderings, and innumerable explosions, (till every particle of water on the earth and atmosphere, is by the action of the fire, reduced to its component gaseous parts,) will be frequent, loud, confounding and terrific, beyond every comprehension but that of God himself.

When the fire has thus conquered and decomposed the water, the elements, the hydrogen and oxygen airs, or gases, will occupy distinct regions of the atmosphere; the hydrogen by its great levity ascending to the top, while the oxygen from its superior gravity will keep upon, or near, the surface of the earth; and thus, if different substances be once ignited, the fire, which is supported in this case not only by oxygen, which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all the aqueous vapors, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will necessarily be torn in pieces; and thus "the earth and its works be burnt up." It is probable, however, they will merely be all separated and decomposed, but none of them destroyed. And, as they are the original matter out of which God formed the terraqueous globe, they may enter again into the composition of a new system; and therefore the Apostle says, "We look for a new heaven and a new earth;" the other being decomposed, a new system will be formed from their materials. "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God."—*Burder.*

From the Herald and Journal.

Millennium—the Unanswerable Argument.

As in my general objections to an earthly millennium, one of my arguments was stated less clearly than it might have been, you will allow me to repeat it, slightly varied in its form.

I think the two following passages of scripture, render it as certain as the "tip of truth" itself can make it, that there can be no earthly millennium—none upon the "old unchanged earth." They follow:

"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for EVER and EVER." Dan. vii. 13.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ and he shall reign for EVER and EVER." Rev. xi. 15. The argument rests upon the two facts, that these passages point out the hope of the church usually termed the millennium; and the fact, that the terms employed can be applied to nothing but *eternity—immortality*—in the most absolute sense. They can never be applied to a world that is doomed to be dissolved. This world of necessity is limited in its duration, because sooner or later, it must be *burnt up*, with all that is *therein*. Christ therefore *cannot* reign in it for *ever and ever*, no more than a king can reign in a kingdom which was to last but an hour, a *million of years*. Nor could the saints *possess* this world for ever, even for ever and ever, any more than they could possess a temple eternally, which *to-morrow* was to be consumed in the flames. The eternity of the reign, therefore, of Christ, and the possession of the saints, of necessity excludes mutation—or change, and both are stamped with immortality, or there is an end to all biblical interpretation. The words can only be applied to the "new heavens and new earth," which are to remain." As certainly, therefore, as the present world is doomed to decay, and God has spoken the passage quoted, so certainly they must be applied to an ETERNAL STATE—"the world to come." Where, then, it may be asked, is the "thousand years" of Saint John? I answer, *Not in time*: but in his thousand years is the commencement of eternity. It is the porch,—without an inside door—so to speak, to that ineffable place—but firmly attached to the House eternal in the heavens. The thousand years merely marks the distance between two resurrections. The saints reign, in a peculiar sense—perhaps judge, with Christ a thousand years. "Know ye not that ye shall judge angels?" Yet a thousand years have in them the essential elements of immortality. Beyond this, I know nothing; nor need I know till the day end and the day-star arise.

G. F. Cox.

Portland, March 28th, 1842.

From the Christian Intelligencer.

History of the Society of the Jesuits

I. *Character of the Jesuits.*—The attention of the Jesuits to education has given them great influence. Though in 1840 this Society consisted of only ten, yet, Dr. Robinson informs us, "that before the end of the century they had obtained the chief direction of youth in every Catholic country in Europe. They possessed," he adds, "at different times, the direction of the principal Courts of Europe." Their superior education gave them access to the most respectable institutions, and to the society of nobles and princes. The friends of literature made them Professors, because distinguished for their learning. By their knowledge of all parts of the world they can make themselves interesting to Statesmen. They accommodate themselves to the society with which

hey desire to be connected. They always agree with those whom they wish to influence. They first endeavor to ascertain the partialities and prejudices of men, the objects they wish to accomplish; then they know how to converse and how to act. Their education includes a thorough knowledge of human nature. The legal knowledge of Taney made him Chief Justice of the Supreme Court of the United States.

The Society of the Jesuits is more than any other on earth opposed to the government of Jehovah; they pay more respect to the laws of the Roman Pontiffs and courts, than to that law which is holy, just and good. As there is but one God in heaven, so the Papists claim there is but one on earth; and that the Ro-

man Pontiff is God, or is in the place of God. He can add to the laws of Jehovah, or take from them.

It is important that every one should know what the secret oath is, by which the Jesuits bind themselves to support the Roman Pontiff. It is the following:

"In the presence of Almighty God, and of all the saints, to you my ghostly father, I do declare that his holiness, the Pope, is Christ's Vicar General, and the only head of the Universal Church throughout the earth, and that by virtue of the keys given him by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments—all being illegal without his sa-

cred confirmation—and that they may safely be destroyed. Therefore, and to the utmost of my power, shall and will defend this doctrine, and his holiness' rights and customs against all usurpers. I do renounce and disown any allegiance as due to any heretical (i. e. Protestant) king, prince, state, named Protestant, or obedience to their inferior magistrates, or officers. I do further promise and declare, that though I am dispensed with, to assume any religion heretical, for the promotion of the Mother Church's interest, to keep secret and private all her agent's counsels, &c. All which I, A. B., do swear by the blessed Trinity, and the blessed sacrament, which I am now to receive. And I call all the heavenly and glorious hosts

BLESSINGS OF THE NEW COVENANT.

1. Ye who know your sins for - giv - en, And are hap - py in the Lord, Have you read that gracious promise, Which is left up-on re - cord:

I will sprinkle you with wa - ter, I will cleanse you from all sin, Sancti - fy and make you ho - ly, I will dwell and reign within.

2 Though you have much peace and comfort,
Greater things you yet may find,
Freedom from unholy tempers,
Freedom from the carnal mind.
To procure your perfect freedom,
Jesus suffered, groaned, and died,
On the cross the healing fountain
Gushed from his wounded side.

3 O ye tender babes in Jesus,
Hear your heavenly Father's will,
Claim your portion, plead his promise,
And he quickly will fulfil.
Pray, and the refining fire
Will come streaming from above;
Now believe and gain the blessing,
Nothing less than perfect love.

4 If you have obtained this treasure,
Search and you shall surely find
All the Christian marks and graces,
Planted, growing, in your mind.
Perfect faith, and perfect patience,
Perfect lowliness, and then
Perfect hope, and perfect meekness,
Perfect love for God and man.

5 But be sure to gain the witness,
Which abides both day and night;
This your God has plainly promised,
This is like a stream of light.
While you keep the blessed witness,
All is clear and calm within;
God himself assures you by it
That your heart is cleansed from sin.

6 Be as holy and as happy,
And as useful here below,
As it is your Father's pleasure,
Jesus, only Jesus know.
Spread, O spread the holy fire,
Tell, O tell what God has done,
Till the nations are conformed
To the image of his Son.

7 Witnesses might be produced
Of this glorious work of love,
Paul and James, and John and Peter,
Long before they went above.
Hundreds, thousands, tens of thousands,
Have, and do, and will appear;
Let me ask the solemn question,
Has the Lord a witness here?

8 Wake up brother, wake up sister,
Seek, O seek this holy state;
None but holy ones can enter
Through the pure celestial gate.
Can you bear the thought of losing
All the joys that are above?
No, my brother, no, my sister,
God will perfect you in love.

9 May a mighty sound from heaven
Suddenly come rushing down,
Cloven tongues like as of fire,
May they sit on all around.
O may every soul be filled
With the Holy Ghost to-day,
It is coming, it is coming,
O prepare, prepare the way.

above to witness these my real intentions to keep this oath, in testimony hereof, I take this most blessed sacrament of the eucharist, and set to my hand and seal."

This is the Jesuit's oath to the Roman Pontiff. The Jesuit obligates himself by the most solemn oath to do all in his power to subvert every Protestant Government, and he confesses that he is allowed by the Roman Pontiff to profess any religion, the better to promote the interests of Papal despotism; and that he will keep secret and private all the counsels of the Papal Church. The Jesuit is, therefore, the determined enemy of all Protestant Governments and establishments. He is bound to do all in his power to change the form of this Government from Republican to despotic.

With respect to the moral character and principles of the Jesuits, there is not a precept of the moral law, the violation of which they do not excuse or justify. Any crime may be committed by paying a sum of money. The Roman Pontiff takes the place of God. He receives the money, thus despising the blood of Christ; without the shedding of which there is no remission of sin.

Duelling is justified by Jesuit writers. Sanchez allows that "a man may give and accept a challenge, if he direct his intentions aright." Escobar agrees with him in regard to this subject. Navarrus says a person may kill an enemy secretly; and when this can be done, so as to get clear out of the affair, it is far better than fighting a duel. Several of the Jesuit moral writers thus unite in expressing their opinions. "It is allowable to kill a person who gives you a box on the ear, though he runs away, if you can divest yourself of hatred and revenge. Nay further, you may kill the person who only intends to give you a blow, if there be no other means of avoiding it." This is one of the most common maxims of our fathers," observes a Jesuit writer. "It is lawful," says another Jesuit writer, "to kill any one who says you lie, if he can be stopped by no other means." "Honor is dearer than life; if a man slander me, give me a box on the ear, or intend to do it, I may kill him in defence of my honor. Children may desire the death of their parents, and effect it, if they only desire it not from hatred, but to obtain their property."

Bribery is excused or justified. "Judges may receive presents from parties, when they are given, either from friendship or gratitude, when we wish them to favor us, or when they have favored us."

Usury is justified. "Our fathers," says a distinguished writer, "dispense comfort suited to every one's condition; for if persons do not possess enough to live genteelly, and discharge their debts, they are allowed to become bankrupts, and to conceal a part of their property from their creditors. He may do this though he had gained by injustice and notorious crime." "Our most celebrated casuists," says a distinguished Jesuit, "formerly decided, that what a judge takes from parties whom he has favored by an *unjust* sentence, is what a soldier has received for killing another; and what any one obtains for the most infamous crimes may be lawfully retained."

Prostitution, adultery in the most aggravated circumstances, and every violation of the seventh commandment of the moral law, are excused or justified. Indeed no transgression of the moral law can be named which Jesuitical writers do not approve, or in some way excuse. It seems then clearly to follow that they

are *atheistical in principle and practice*. They appear to be more hardened and less conscientious than the most of Pagans.

To be Continued.

DURATION OF ETERNITY.—"When I endeavor to represent eternity to myself," says Saurin, "I avail myself of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives which all men wish, and some attain. I observe those old men who live four or five generations, and who alone make the history of an age. I do more. I turn to ancient chronicles, I go back to the patriarchal age, and consider life extending through one thousand years; and I say to myself, all this is not eternity, all this is only a point in comparison with eternity. Having represented to myself real objects, I form ideas of imaginary ones. I go from our age, to the time of publishing the gospel, from thence to the publication of the law, from the law, to the flood, and from the flood to the creation; I join this epoch to the present time, and imagine Adam yet living. Had Adam lived till now, and had he lived in misery, had he passed his time in a fire or on a rack, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious, if it were followed by so much woe? Yet this is not eternity; all this is nothing in comparison with eternity! I go farther still. I proceed from imagination to imagination, from one supposition to another. I take the greatest number of years that can be imagined. I add ages to ages, millions of ages to millions of ages. I form of all these one fixed number, and I stay my imagination. After this, I suppose God to create a world like this which we inhabit. I suppose him creating it, by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned! What numberless ages would the creation of such a world in such a manner require!

Then I suppose the Creator to arrange these atoms, and to pursue the same plan of arranging them as of creating them. What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole; and observing the same method in this dissolution, as he observed in the creation and disposition of the whole. What an immense duration would be consumed! Yet this is not eternity; all this is only a point in comparison with eternity!"—*Buck's Anecdotes.*

THE WAVES ROARING.—We are informed by seamen that they have never known so boisterous and stormy a winter as the past one. Although it has been so pleasant on shore, yet as soon as they were out eight or ten miles, they would encounter storms and gales throughout their voyage. One captain of a vessel who has crossed the ocean one hundred and six times, declares that he never knew the sea so rough and dangerous as he has found it the past winter.

THE FIELD.—The following information, says the New York Commercial, collected with much trouble by the committee of the Society for the Propagation of Gospel in foreign parts, is interesting:

Christians	260,000,000
Jews	4,000,000
Mahometans	96,000,000
Idolators	500,000,000
Population of the world	860,000,000

Letters

From Post Masters, Jefferson, Ohio—Hartford, N. Y.—Taftsville, Vt.—Jamestown, N. Y.—East Lexington, York Co. Me.—Farmington, Me.—West Woodstock, Ct.—Easton, Mass.—Mattapoisett, Mass.—Union Mills, N. Y.—Norwich, Vt.—Montpelier, Vt.—West Point, Ia.—Bowdoinham, Me.—Durham, Me.—North Granville, N. Y.—Gilford Village, N. H.—Middlesex, Ohio.—Pointville, N. C.—Silveston, S. C. Mattapoisett, Mass.

From Sarah C. Rugg, Martha B. Gilson, Mr. Miller, Cynthia Chamberlain, H. Bush, John J. Porter, H. P. Stebbins, Thomas Henry, Williams Thayer, J. M. Thomas, John Nourse, Dr. F. Lee, D. Burgess, Rev. Thomas M. Preble, Wm. Joslin, Wm. Miller, J. Sabine, John Nourse.

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New Publications.

Bro. Cox's Lectures are not yet published, all the other works advertised, are now out and ready for delivery. We shall give due notice of the publication of Bro. Cox's Letters.

New and important work is now in press, entitled "A wonderful and horrible thing," by Charles Fitch. Price will be 8 cts. single, \$5 per 100.

Lectures on the Second Advent of Christ in 1843.—By WILLIAM MILLER.

A course of lectures on the Second PERSONAL Coming of Christ, will be given in the city of New York, in the OPPOLLO ROOMS, 410 Broadway, to commence Sabbath, April 24, at 10 o'clock A. M. and continue on the Sabbaths at the usual hours of public service, and every evening at 7 1/2 o'clock, till May 8th: Admission free: But a voluntary collection will be taken, to defray the expenses.

Boston, April 12. 1842. J. V. HIMES.

Since the above arrangement was made, we learn that Bro. Miller's health is quite poor. The whole matter must be referred to him whose cause we serve. We trust that God will raise our brother to health.

Second Advent Library.

The following works comprise the Library.

- Miller's Life and Views.—37 1-2 cts.
- Lectures on the Second Coming of Christ.—37 1-2 cts.
- Exposition of 24th of Matt. and Hosea vi. 1.—3.
- Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
- Litch's Address to the clergy on the Second Advent.—18 1-4 cts.
- Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
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- The present Crisis, by Rev. John Hooper, of England — 10 cts.
- Miller on the cleansing of the sanctuary.—6 cts.
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- Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
- The "Midnight Cry." By L. D. Fleming. 12 1-2
- Miller's review of Dimmick's discourse, "The End not Yet."—10 cts.
- Miller, on the Typical Sabbaths, and great Jubilee.—10 cts.
- The glory of God in the Earth. By C. Fitch.—10 cts.

The above works are now published in sheets as a periodical; and, as such, can be sent by Mail to any part of the U. S. Persons at a distance can have the whole, or any one, or more numbers of this work sent to their order.

Signs of the Times

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Boston, Wednesday, April 27, 1842.

Whole No. 52.

Lectures on Prophecy,--No. III.

BY JAMES A. BEGG, GLASGOW.

The value of Scripture Prophecy as a light to
the Church.

Many excuse themselves from giving the required heed to the word of prophecy, by the plea that it is not necessary to their salvation. But oh what a low view this is of the Christian character and place—to disregard all that they suppose is not absolutely requisite to their deliverance from hell! I speak not at present of the principle which assumes, without examination, and therefore an ignorance of what Scripture prophecy *may* contain, that it can have no influence even on their final destiny. But I ask, Do those who talk thus, act in the same way in other matters? Are all their cares clustered around, or is their attention exclusively occupied upon, what they believe to be necessary for their salvation? How large a portion of both do they not, on the contrary, bestow on what is fit only to divert them from a true knowledge of themselves, and of the God whose revelations they despise. But to Christian brethren I address myself, and ask whether they have no other or no higher view of their privileges, and of the place they are called to occupy in the world, as followers of Him “who for the joy that was set before Him, endured the cross, despising the shame?” Is it a light matter that we should thus be prospectively furnished with instruction of what is coming to pass in the scheme of God’s providence? Is there no consolation imparted to the believer in his being shown the certain issue of what would otherwise appear doubtful or perplexing? in seeing the greatest triumph of his loved Savior result from what is most grieving to his own soul? Unless he has been very unfaithful to his trust, he knows, and has proved, that like every other portion of it, the “prophecy of the Scripture” was “written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. xv. 4. They set before us the objects of hope; so that although we know that we are in a conflict, now victory’s shout rings by anticipation, in our ear, animating us in all our warfare.

The knowledge of God’s purpose respecting the future, not in vague or indefinite form, but in the clearness of the word and oath of Him who cannot lie, has a most enlarging influence upon the mind, in aiding faith, even regarding the history of circumstances that are past. If the history of God’s providence be an aid to the understanding and believing the wonders of prophecy, not less true is it, that the latter sheds a reflex light upon the former. In the coming wonders of Israel’s yet undeveloped story, read by us in faith in God’s own Book, there is much to assist, as well as to interest and delight, in reviewing the way in which already they have been led. While looking forward to the fulfilment of God’s promises in their behalf, wonder rises above wonder, and our hearts expand in joy because of the Almighty’s coming interventions, and we go back with a truer faith, and with a higher tone of feeling, enter into their necessities, when re-

tracing his doings of old in their behalf. Nor is this effect without personal advantage. In seeing what God has done and is pledged still to do for them, if at all viewed in his light, we will be taught with what safety we may commit ourselves to the keeping and guidance of Him whose operations are thus attractively revealed. But prophecy is also a precious light, as it serves to give us needed warning. I speak not at present of the alarm it sounds to the unbeliever. I would rather remind you of that which I believe to be more the apostle’s aim in these Epistles. He intimates, to those possessed of precious faith, *their* need of the prophetic light; and, therefore, the warnings to which I refer, relates to dangers *to them* on the right hand and on the left. It is indeed surprising, as well as painful, to witness the indifference which prevails even to this aspect of Scripture Prophecy. This indifference, it is obvious, does not arise from any determined opposition to revelations concerning the future, in the abstract. There is no class of men who wholly reject these. There are indeed few, if any, who do not believe in a resurrection and a judgment. Even the avowed infidel, while he rejects other portions of the pre-intimations of God’s word, believes in substance, at least, to this extent. If he rejects the utterances of the “holy men of God,” who spake as they were moved by the Holy Ghost, he will yet become a prophet to himself—he augurs his own portioning, a futurity of weal or woe, and would not be content to leave the present scene without an effort to lift, in some degree, the veil which separates eternity from time. He is, in reality, a prophet, while he scorns the name, when it is connected with any but divine; he seeks visions of the future, but rejects the intimations heaven has given through Moses and other holy prophets, refusing even to hear the prophet like unto Moses, when through the cross he proffers to us the crown.

In regard to the affairs of nations, and the destinies of the world, all are prophets—every one is watching and forming to the best of his ability, aided by the fallible guides of his adoption, some calculation concerning the future. And why, then, is the sure instruction of Divine Revelation rejected in some circumstances? Oh, my dear friends, this is indeed the dark feature of man’s indifference to, or rejection of, that blessed light to which we are called to give heed. It is just because it is God’s holy will that is there revealed—the purpose of him whose will is our sanctification. That this is the ground of the world’s enmity to that which sacred prophecy unfolds, is indeed obvious. It is the results which the prophets foretell, that excited the hatred of men living without God, and not the mere fact of the words being prophetic. This would occasion them no uneasiness, but for their import. The man from whom comes forth the most bitter sneer at our “blessed hope,” derived from God’s exceeding great and precious promises, loves to hear from kindred spirits, prediction; promising prosperity to worldly plans, and anticipating the realization of delusive hopes. His objection to God’s prophetic declarations, and our

delight in these, arises altogether from the fact that the Sacred Oracles plainly speak the direful doom which is soon to overtake the earth-born projects, the offspring of ungodliness. Their feeling concerning each one of God’s own true prophets, is like that of Ahab king of Israel towards Micaiah, the son of Imlah: “He never prophesied good unto me, but always evil.” And as Ahab had no objection to prophecy, merely as such, (for he had already “gathered together of prophets four hundred men,” and consulted them on the occasion referred to,) so the men of the world who are ever ready to say concerning the true prophet of the Earth, “I hate him, for he never prophesied good unto me, but always evil,” listens, nevertheless, with pleasure, if not with acquiescence, to whoever promises peace and safety, with success to worldly projects for worldly ends.

Although often disguised under more specious names, the objections of the speculative Christian to “the gospel of the kingdom” may generally be traced to a kindred cause. He is consciously feeding his hopes with prospects inconsistent with the declared purpose of Jehovah; and concerning these his darling schemes for the world’s amendment or entire conversion by means of man’s device, and for the purpose of giving effect to which he is actively engaged, he feels that true prophecy, rightly interpreted, never speaks approvingly, but only and always evil. It is so, indeed, my dear friends; the utterances of all the holy men of God, to whom we are called to give heed, do frown upon any expectation of our world’s amendment, derived from anticipations of progressive advancement in unsanctified intelligence, or even the universal acceptance of the gospel, which being universally preached, shall yet be an awful witness against our race. Whatever hopes are based on these, must perish, and to whatever extent they mingle with other and better hopes of men, they must work injuriously against those by whom they are entertained and in opposition to the truth of God.

But if Jehovah “frustrates the tokens of the liars, and maketh diviners mad;” if He “turneth wise men backward, and maketh their knowledge foolish,” it ought to rejoice the hearts of the righteous that He “confirmeth the word of His servant and performeth the counsel of His messengers.” Is. lxiv. 25, 26. And yet there is in every man an evil heart of unbelief, which will work unfaithfully if allowed. It is to this source we must trace all the tendencies which we witness even on the part of men who know and love the Lord, to cherish hopes, and form plans, and build theories in opposition to His revealed will. This, however, is not only to the dishonor of the Most High, but also to their own loss. The hay, the straw, and the stubble, built even on the good foundation, shall be all consumed.

The apostle, in presenting the sure word of prophecy as “a light,” intimates that it is required because of the existing *darkness*. Yes, my dear friends, it was and is, a dark time—very dark in the sense referred to by the apostle. With such light on nameless impor-

tant matters, it was and is truly dark in regard to the character and purposes of God, and the value of fellowship and communion with Him. What is our real position in this the most important of all respects? We are advancing in the knowledge of arts and science; and if moral purity were to be reached by steam boats or by railway, our age and our people might be considered as occupying a distinguished place. But what can we say concerning the manifestation of that life of faith which God desires and loves to see? Amid all the preaching and all the profession made, is it not true, to a melancholy extent, that even among those who bear the name of Christ, there is little love and obedience to God—little faith and trust in Him? this is indeed the world's night,—and a long and dreary night of sin it has had, under the reign of the prince of darkness. The children of God, when walking in their father's light, are deeply sensible of the darkness, and long for the light of the coming day.

But for our encouragement and guidance, let us observe, and remember, that the apostle contemplates the certain dawning of a better day, which he holds up in prospect to us. Prophecy is a light shining for our benefit “in a dark place, until the day dawn.” The day for which we thus look and wait, is that of the coming and glory of Christ.—The day of our entrance upon the inheritance reserved in heaven, and “ready to be revealed in the last time. Wherein,” adds the apostle, “ye greatly rejoice, though now for a season, if need be, ye are in heaviness,” through manifold temptations.” 1 Pet. i. 6.) Through these temptations, there is the preparation for the inheritance, after which there shall come the inheritance itself. Therefore it is, that our blessed Lord himself, when referring to events which shall at once be the signs of, and preparation for, His appearing, all dismal and alarming though they be, says, “And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.” Luke xxi. 28.

In the conflict between light and darkness, it had indeed been a sad, sad thing, had there been nothing to inform us of the issue. But blessed be God, there is a record which speaks, in no doubtful language, as to both the progress and result.—He has given to us the word of PROPHECY, and he commends it to us, a *sure* word. It is the Old Testament prophecy, of which the apostle thus speaks in New Testament times—the prophecy of “old time” when Peter wrote. Hear him again in the 3d chapter, saying, “This second epistle, beloved, I now write unto you; in both which I stir up your pure minds, by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior.” verse 1. 2. Many a long year has elapsed since these words were penned; but our need of remembrance is, not less, nor should the call to this be now less emphatically heard, whatever additional emphasis it receives from the fact that we are so much nearer the day, the approach of which these holy prophets all with joy foretell.

The value of the light thus divinely imparted, is, however, still little appreciated, generally—the hatred or indifference to it, I lament to say, not being confined to the world, but extending to the church. Suffer me, then, to ask, Have you, my dear brethren, no need to have your pure minds now stirred up by way of remem-

brance, that ye may be mindful of the words which were so spoken before by the holy prophets, and by the apostles of the Lord, concerning events of stupendous magnitude, which may be nigh at hand? I pray you, bear with me, if I should seem unkindly apprehensive, in fearing that among those now hearing me, there may be many who little know the mind of God in this matter. As the apostle is here addressing believers—those who are partakers of like precious faith—his injunction presents us with a refutation of the notion that Christians may sinlessly neglect what the prophets have foreshown. Although our title to the inheritance were ever so secure, this forms no reason for indifference about the question as to when we shall enter upon it. Well may we, therefore, re-echo the exclamation which stands at the very opening of the book of the Apocalypse, of Jesus Christ and his kingdom—that book of which there is such awful ignorance, and which is imagined to be so full of difficulties,—“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.” Rev. i. 3. And ere the seventh angel poured out his destructive vial, the Savior's watch-note is, “Behold I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” Rev. xvi. 15.

From the Christian Intelligencer.

History of the Society of the Jesuits.

Concluded from our last.

The character given to their morality is from their own writers. Suarez, speaking of the love of God, says, “It is sufficient to love him a little previous to the moment of death.” Verezquez says, that “it is enough to love him in the moment of dying;” Thitudo, once a year; Henriquez, every five years; Scotus, every Sunday. They finally conclude, if we obey other commands, God will be satisfied if we do not obey the command to love him.

Perjury is justified by speaking in a low voice, saying mentally, “I did not do the thing charged against me, on a day not mentioned in the oath.” The Jesuits have been notorious, it is said, for attempting the life of princes. Five conspiracies, it is said, were formed against the life of James I., before he had been King one year. The gunpowder plot, the object of which was to blow up the British Parliament, it is supposed, was contrived by the Jesuits.

It has always been an object with them to influence rulers. If unable to do this, they have attempted their lives, or with great art made divisions so as to defeat every purpose not favorable to themselves. Innumerable assassinations and murders have been caused by the Jesuits. Thousands and tens of thousands have been imprisoned in different establishments of the Inquisition, and the Jesuits have been the delighted spectators of those Protestants whom they have seen burnt at the stake. Offences against God, even the grossest violations of the moral law, the Jesuits, by their casuistry, have excused or justified; but for the least opposition to themselves, for a word spoken against the Papal Church, against any of its absurd ceremonies, or against the Roman Pontiff, multitudes have been cruelly tortured and put to death.

Thus an offence against God they excuse; but an offence against the Roman Pontiff they punish with death. To accomplish their favor-

ite object, no means, whether lawful or unlawful, are left unattempted. They always consider the end they have in view as good. And they contend that the end justifies the means. They have no scruples of conscience which prevent them from committing any crime, by which their interest may be promoted. Like their master, the adversary, they keep behind the curtain, and amuse themselves when they observe how successful they have been in making dupes of men in power.

The Jesuit can join himself to a religious man of any denomination, test his sincerity, and favor him, if expedient, with a view to enslave him. He can as readily join himself to a thief, a debauchee, or a murderer, and suggest hints to aid him in accomplishing his wicked purpose. They boast that they can afford comfort to all classes of persons; to the thief, the slanderer, the fornicator, the adulterer, the perjurer, and the murderer. All these transgressors have their excuses, and the Jesuits admit them as valid.

The Jesuits often put on the appearance of great sanctity, and by some are thought to be the most holy and spiritual men in the world. They are believed to be strictly honest, because they restore or cause to be restored things of small value, which have been stolen. This apparent honesty in small things is only a cloak for great crimes. Their charity, which is manifested by the bestowment of small favors, is abundantly rewarded by those who think to purchase heaven by their liberality. When the Jesuits attempt to deceive by a show of superior piety, they in some things go a little beyond others. They strain at a gnat and swallow a camel.

The radicalism of the present day corresponds with the spirit and policy of the Jesuits. It is only another branch of the same system the adversary has adopted with a view to destroy the kingdom of Christ. Different parties, unknown to each other, may be employed by the same master for the accomplishment of the same purpose.

With respect to the number of the Jesuits, in 1710, there were, it was calculated, about twenty thousand (19,948.) Since that time the number must have greatly increased. They became so numerous before the close of the eighteenth century, that the Society was suppressed, in 1775, by Clement XIV.

So long as the Jesuits were useful to the sovereigns of Europe and to the Roman Pontiff, they were sustained, promoted, and caressed. But when their number and wealth became great, they aimed to control kings and princes, to obtain the direction of the education of the young, and to point out to the Pontiffs the course they must pursue. The potentates of Europe, including the Roman Pontiff himself, found that the Jesuits were above them, as masters, and were a formidable body. They with firmness suppressed the Society. But the Jesuits were not put to death; they were suffered to live in retirement, though not supported, as they had been, by the Roman Pontiffs and the sovereigns of Europe.

The movements of the Protestant Church in the early part of this century, alarmed the Roman Pontiff, Pius VII., and induced him, in 1814, to restore the Jesuits to all their former privileges, and to call upon Papists to afford them protection and all necessary assistance. Though their General resides at Rome, they are every where in the world. “The Society,” it has been said, “is a sword, the hilt of which

is at Rome: but if the hilt be there, the blade is every where, and that with so fine an edge, as to make itself felt before it can be seen."

The Papal Church is bound to protect the Jesuits, and the latter to do what they can to promote the interest of the former. The number of Papists in this country, according to their own estimation, is over one million, and the number of their priests in 1841, 545. How many of their number are Jesuits we know not, as they endeavor to keep themselves concealed. They have dispensations from the Pope, which allow them to assume any character—to become Protestant preachers, and reformers. As the Papists take away the cup from the laity, it may be that some of our most zealous reformers are either Jesuits, or influenced by them, by substituting water for wine; to effect gradually the same change in the Protestant Church. When water is once substituted for wine, it will soon be seen that water is not an emblem of the blood of Christ, and that to use it for such purposes is extreme wickedness.

Let it be remembered, when the Jesuits endeavor to accomplish any purpose directly affecting religion, he makes the impression that he is more holy than others. Every one, at all acquainted with the history of the true Church, must be convinced, that just in proportion as she advanced, so her enemies will advance—and as she increases in knowledge so her enemies will increase in subtlety.

The next number will close this history for the present. A FRIEND OF TRUE LIBERTY.

From the Quarterly Paper.

Roman Catholic Missions.

"No danger of the spread of Popery in this enlightened age," is the soothing opinion of not a few. So we think, if Protestants will do their duty. But as we fear that this want of fear may arise from want of information, we lay before our readers the following extracts. Do they know that the most extensive Missionary Society on earth is Roman Catholic? "The Society for the Propagation of the Faith in the Two Worlds," organized about twenty years ago, having its seat of operations at Lyons, in France, is an association, of whose movements we could wish our readers were well informed. A valuable condensation of the "Annals" of this Society for the year 1839, may be found in the Missionary Herald for January and February 1841. To some of the statements, thus brought to light, we wish to call attention.

The vastness of the organization deserves our notice. Its operations are bounded only by the limits of the globe. The scheme is truly magnificent. A central power—in France—is to be the heart whose pulsations are to be felt in the remotest extremity of the world. We do not wonder that the conception fires the minds of its own able executors, and leads them to speak in this glowing language:

"The same nations which marched in company, seven hundred years ago, under the banner of Christ, to conquer the infidels, are now rallying for the mental combats of modern times; they will be joined by auxiliaries that their fathers never knew; the isles of Greece and the cities of Anatolia, take place in the ranks; and from the furthest east, Pondicherry, Madras and Calcutta, answer to the call. Moreover, depressed christian communities unite with the countries that aid them, in sustaining the work; they experience the joy

of giving, while the embarrassment of receiving is diminished; the proportion which their gifts bear to each other disappears in the fraternal blending of the whole. The newly converted Parias of Hindostan, save by retrenchment from their meal of rice, the alms which are destined, perhaps, to ornament an altar in the hut of the savage of Missouri. The penny of the Arab pays the ransom of the confessors who suffer in the prisons of Cochin-China. These are not visions of the fancy. Lately, one of the native chiefs of Algiers, called by his countrymen, "The Great Serpent of the Desert," associated himself with nine neighboring sheiks, to form the first band of ten in the province of Constantine. Thirty poor children, received into the asylum at Leghorn, offer the tenth part of their weekly income. The fishermen of Genoa contribute, in advance, the uncertain product of their labors. And meanwhile, the same treasury that contains the savings of the servant and the day-laborer, receives also the price of the most honorable services; rich estates tax themselves nobly for its benefit, and we know what princely hands have rejoiced to drop into it a little gold. Seven hundred thousand persons thus perseveringly unite their sacrifices and their prayers. The Annals of the Propagation of the Faith, of which ninety thousand copies are printed in seven different languages, circulate periodically through this vast family, and keep up something like that unity of heart and soul which reigned in the "Upper Chamber" at Jerusalem. By these, as in ancient times, men who cannot understand each other, hear recounted, each in his own language, the wonderful works of God. Those whom sea and sky, nature and history, seemed to have separated forever, understand that they are brethren; a new sensibility circulates through all the members of the great Catholic body, and if one of them is wounded, all the others start. Not a drop of blood is shed upon the scaffolds of persecution, but the piety of the universe gathers it up; whenever the water of baptism bedews the face of a catechumen, the christian world counts one brother more; and a single instance of apostasy carries lamentation from pole to pole. Those engaged in the contest gather strength from seeing before them, as in an amphitheatre, a cloud of witnesses; and the shout of their victory wakes up those of the spectators, who had fallen asleep in the indifference of peace. And henceforth the most humble believers, in whatever lowly station Providence may have placed them, may follow with their eyes the progress of affairs of a thousand times greater dramatic interest than those of empires,—interests more durable than those of time; even the destinies of the gospel, the progress of civilization, the eternal salvation of the human race.

The presence of Rome in our columns is the sign of success, the ark of the covenant in the midst of the camp. The voice of approbation which has come down to us from the seat of supreme authority, has been repeated by echo after echo in forty episcopal mandates. Among our new protectors are the great metropolitans of Dublin, of Munich, of Malines and of Naples, the two last of whom wear the Roman purple. Asia unites with Europe, by the voice of the archbishop of Smyrna; ancient Africa makes herself heard by the letters of the first successor of Augustine; and in the name of America, the bishop of Olinda applauds, from the distant shores of Brazil.

Here is a centralization of missionary effort unlike any thing to be found in the ranks of Protestants. We are not desirous to see our Boards of Missions merged into one mighty system, all kept in motion by one central power. We do not think a consolidation of effort like this compatible with pure Christianity. Popery, with her convenient pliability, her admission of principles condemned by the Gospel, and her grasping schemes of self-aggrandizement, may consistently adopt this mode of operations. And in the hands of the Papacy, especially if it be under the skilful guidance of the Jesuit order, this system may become a potent engine of incalculable evil. The grandeur of the scheme is almost bewildering, and we can conceive how ardently and conscientiously many a deluded votary of Romanism may enlist under the banners of this Society, with a zeal scarcely inferior in purity and in strength to that with which Xavier toiled in the ranks of Loyola.

THE SPIRIT OF THIS ORGANIZATION

May be ascertained from extracts like the following. Speaking of the amount contributed by Protestant societies, the "Annals" say:—

"Nothing less than this rich revenue could pay the wages of its proselyting forces, from the English satraps who have enthroned themselves in the Antilles and in Hindostan, to the Methodist proconsuls whose ferrule domineers over the kings of the South Sea, and to the peddling Bible-men, who prudently confine themselves to the work of scattering corrupted copies of our holy Scriptures, along with contraband opium on the coasts of China. And in addition to all the rest, Protestantism has lately come to spread new snares, by scattering in all parts its disfigured Bibles and slanderous tracts. It may be said that all lies clothe themselves with immortality under the heavens of the East, which seem to smite men and things with an incapacity of change."

THE PECUNIARY RESOURCES OF THE SOCIETY.

"The receipts of 1839 amount to nearly two millions (francs). This sum, which exceeds the receipts of the preceding year by about 550,000 francs, is double the amount obtained in 1837, four times that of 1835, and six times that of 1833. Here is almost a geometrical progression, the known terms of which enable us to predict the future." "The number of the faithful in various parts of the civilized world, whose wealth and religious liberty enable them to care for others, may be estimated at 100,000,000. The time must come, then, when the amount of their annual contributions will rise to 17,000,000 francs."

Extracts from Ben Ezra.—No. 2.

A general Idea of the JUDGMENT of Christ, according to the Scriptures. These two words, KINGDOM and JUDGMENT, or KING and JUDGE, in scripture phrase, and according to the universal understanding of all people, do not, neither can signify, the different things, but only one. A king and sovereign prince, received and acknowledged as such by all their respective subjects, is nothing different from a judge in whom resideth entire judgment, in respect to these their subjects: nor is their reign anything else than judgment. Not that every judge is entitled to the name of king, or prince, or sovereign; but every king, or prince, or sovereign, is entitled to the name of judge, which is in justice due to him, because he is

so in reality. "Thou hast chosen me (saith Solomon, Wis. ix. 7. the wisest of kings, unto God) to be a king of thy people, and to judge thy sons and daughters;"—and in the 2d Psalm 10th v. David says, "Be wise, therefore, O ye kings: be instructed, ye judges of the earth." And the same thing it is very easy to observe at almost every step in reading the Holy Scriptures. The very word *Rex*, (king) is evidently derived from the verb *rego*, which signifies to govern, to direct, to order, to command, to reward, to punish, &c. each of which acts doth presuppose the act of judgment. Accordingly all kings, sovereigns, or princes (be they individual persons or moral bodies) are just so many judges of their respective dominions, to whose well being and happiness they ought to attend, and watch over their protection and defence, appointing unto all and every one what they desire, according to their works.

Now, forasmuch as the kings and sovereigns of the earth cannot by themselves judge every thing, natural reason, experience, and the necessity of the case, have, from the most ancient times, taught them to have recourse to that expedient, which Moses was counselled by Jethro, his father-in-law, to adopt; that is, to share amongst many "able men, such as fear God, men of truth, hating covetousness," Ex. xviii. 21, a certain power of judgment to abide upon them, giving to every one that portion of it and for that certain time which might appear best: but upon the indispensable condition that they should all acknowledge their dependence upon the sovereign himself, from whom every one received the portion of judgment which he holdeth, that is, the power of judging within the limits of his jurisdiction. These assessors of judgment are properly the associates of the kingdom, those who along with the king do constitute the active kingdom, or the executive part of the kingdom, which is its principal part. This seems to be the true, simple, and clear idea of a kingdom or monarchy. And this appears in like manner (preserving the due proportions) to be the true idea of the judgment of Christ, which in the Scriptures is announced against the proper time.

This judgment cannot be a passing thing, limited to some hours, days, or years, like that of one who, seated on the tribunal, doth give final sentence, after having examined and substantiated the cause of an accused person. This idea, confusedly taken up from a parable in the gospel, is by no means so just as not to call for a more attentive consideration. The judgment of Christ, though beginning in the day of his power, or the day of his glorious and majestic coming, must be a judgment permanent and eternal as Christ himself. As Christ in quality of king is to be eternal, his kingdom shall likewise be eternal, "whose kingdom shall have no end;" and so also in quality of judge shall be eternal, because judgment is essential to a king. Neither is it possible to conceive a king or sovereign, as king or sovereign, without conceiving united with him, and residing in him, judgment; or the power of judging, of ordering, of commanding, of ruling, and of governing. Christ, when he came the first time, did certainly not come as a king, and consequently not as a judge; nor is there in all the ancient scriptures, nor in the gospel, nor in the writings of the apostles, one single word which persuadeth us, or in any way indicates the idea that he did, but on the contrary they do all indicate and persuade us of an idea infinitely different. To sum it all up in one word,

(which certainly is worth a thousand,) our Lord himself doth assure us expressly, and with the greatest clearness of which the subject is capable; "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 17. So that they are two most widely different things, to judge the world as a king or a judge, and to save as a Savior or Redeemer, those who believed on him, and trusted to him, and conformed their works to their faith, which is true belief, and without which there cannot be salvation.

But when he shall come the second time, (which all who love him believe and eagerly hope for,) he will doubtless come as a king; "and it came to pass that when he was returned, having received a kingdom." Luke xix. 15. Consequently, he will come as a judge. "For the Father judgeth no man, but hath committed all judgment unto the Son:—and hath given him authority to execute judgment also, because he is the Son of man." John v. 22, 27. In which power substantially consisteth the new and eternal covenant of God, as how the Father doth thereby renounce and wholly make over to the Son, and deposit in his hands all judgment, and this because he hath made himself man, and in his capacity as man, "and hath given him authority to execute judgment also, because he is the Son of man."—"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14.

This judgment of Christ, the Scriptures present to us not only as most holy, most upright, and most just, but as highly magnificent, wonderful, and so full of all those perfections and excellencies, which no judgment of man hath ever, or ever could have possessed. Accordingly, it is said of Christ in the 9th Psalm, verses 7, 8. "The Lord hath prepared his throne for judgment; and he shall judge the world in righteousness, he shall minister judgment to the people in uprightness." And in the 95th and 98th Psalms, all the creatures, even the irrational and the insensible, are invited to make themselves merry, and to rejoice, not only because he cometh, but because HE COMETH TO JUDGE THE EARTH. "Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof. Let the field be joyful, and all that therein is; then shall all the trees of the wood rejoice before the Lord, for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—"Make a joyful noise before the Lord the King. Let the sea roar, and the fulness thereof, the world and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord, for he cometh to judge the earth." On the ordinary idea of the judgment of Christ and of his coming, I know not how there can be room for such mirth! Of such passages of Scripture might be quoted two or three hundred, for there is nothing more obvious in the prophets and in the Psalms: [but here the author breaks off, proposing only to consider the first ten verses of the eleventh chapter of Isaiah; which fine illustration however would be too extensive for the limits of the Signs of the Times.]

THE SIGNS OF THE TIMES.

BOSTON, APRIL 27, 1842.

The Midnight Cry in the Wilderness.

—Rev. Mr. Barker, Baptist Missionary to the Shawnee Indians, has just returned to this city, and reports the effect of the doctrine of the Second Advent in 1843, on the Indians of his mission. About a year since a friend in this city sent a package of Second Advent publications to the mission; and while the missionaries were conversing on the subject, an Indian who understood English overheard their conversation, and went away and reported it to the tribe. The effect was electrical. The news soon spread into the wilderness for hundreds of miles, and the missionaries were soon called on to give them a full account of the matter. Perhaps more hereafter.

The paying subscriber.—One of our subscribers in connection with his subscription money sent us the following poetic effusion.

Joshua V. Himes prints "Signs of the Times,"
And keeps in old Devonshire street;
Here's money to pay six months, to a day,
Please take it and send a receipt.

Arrival of the Great Western.

SIXTEEN DAYS LATER FROM EUROPE.

It will be seen by the following items, that the difficulties of the Sultan are not at an end; and that he is completely under the *dictation* of the allied powers of Europe. They make *requisitions* and *demands* on him, and he must comply.

TURKEY.—The Levant mails of the 11th and 21st March have arrived. The dates are—Ionian Isles the 3d, Constantinople the 7th, Alexandria the 6th, Smyrna, Greece, and Malta, the 18th.

From Constantinople the news is highly satisfactory. Several councils had been held by the Divan on the subject of the dispatches brought from Syria, by the British steamer Phoenix. The last, which took place on the 27th of February, lasted several hours, and was attended only by ministers and dignitaries of the highest rank. The precise result of these deliberations was not officially known, but it was believed that the Porte had attended so far to the expostulation of the great powers as to recall Omar Pacha, the Austrian renegade, whose rule in Syria had led to such baneful consequences. A son of the Emir Beschir, the fittest selection that could have been made on the occasion, will, it is said, be his successor. It is further stated that the requisition to the Porte on the part of England, France, and Russia, to withdraw the Turkish troops from the Greek frontier, is on the eve of being complied with. The prospect of the speedy termination of the dispute between Turkey and Greece, has, however, been rendered less probable by the conduct of the new Greek envoy, Mavrocordato, who has departed from the basis laid down by Sir Stratford Canning, and set up new pretensions on the part of his government. He had presented his credentials, but up to the 7th March they had not been received by the Sultan.—*The European.*

THE EAST.—Advices from Constantinople of the 2d March continue to give an unfavorable account of the state of Syria. The Druses, influenced by an impression of hostility on the part of the British agent, had assailed the English and American missions, plundered and destroyed their establishments, and expelled the missionaries. Bishop Alexander not having obtained his firman from the Porte, continued to reside at Jerusalem, in the capacity of a private individual. His recognition had been formally demanded by the Austrian internuncio, but with what success had not been ascertained. Meanwhile, he had laid the foundation of the new church

at Jerusalem. The reign of the Turkish governor of Syria, Izze Pacha, was fast drawing to a close.—*Ib.*

TURKEY.—Accounts from Constantinople have reached us via Vienna, down to the 9th ult. The Porte, in compliance with the joint remonstrances of the Ambassadors of the five Powers, had superseded the Austrian renegade, Omer Pasha, in the Government of Mount Lebanon, and committed the administration of the country to two native princes—a Druse and a Maronite.—*N. Y. Herald.*

Under the head of foreign news the *N. Y. Herald* has the following:—

The arrival of the fast packet ship *Sheridan*, on Saturday evening, and of the Great Western steamer yesterday, has put us in possession of very important news from England.

So great was the interest felt, that nearly *thirty thousand impressions* were issued yesterday from this office. A dense crowd surrounded our doors from one o'clock till late in the afternoon. Our Extra was issued nearly two hours before that from any other establishment, and we were thus enabled to send that intelligence to every part of the country by the afternoon mails.

This news is of vast importance. It exhibits England in the midst of a great financial crisis, the like of which has not been felt since 1798. Sir Robert Peel proposes to revolutionise her financial policy, as Mr. Pitt did at the close of the last century. The boldness of proposing an income tax—of laying a tax on the rich instead of the poor—is a measure of vast importance. It is curious, too, to observe, that the British House of Commons is engaged on the subject that is about to occupy the American House of Representatives—a financial tariff.

Another important point in the news. The defeat of the British forces in Cabool, and the demand for more troops in the East, would seem to indicate that there will be little disposition to quarrel with this country. Several of the regiments now in Canada are ordered back to Europe or to India. Our negotiations with England will be now conducted with great advantage—and we have every reason to believe that the despatches to Lord Ashburton, by the Western, will instruct him to make matters as smooth and easy as possible. England has no disposition, no interest, no advantage to gain, by going to war with this country, or creating any hostile feeling here: we have no doubt every thing will be settled amicably. Be it so.

INDIA.—The news from India is usually exciting. Sir W. M'Naughten, British envoy at Cabul, has been murdered; the garrison of the place capitulated, and were subsequently cut to pieces after three days' hard fighting in the fatal Koord-Cabul Pass; five thousand four hundred men, including a Queen's Regiment (the 44th,) perished: the lady of the unfortunate envoy, and fifteen other ladies, the wives of British officers at Cabul, have been captured and carried off by the Afghans. Even previous to the last fatal catastrophe, such was the slaughter of officers, that on the death of Sir William M'Naughten, the office of envoy devolved on Mr. Pottinger, a lieutenant of artillery, who had become brevet-major in consequence of the enormous number of casualties.—*The European.*

Extract from Sir Robert Peels speech on developing his new financial policy.

I have proposed, with the full weight and authority of the Government, that which I believe to be conducive to the public welfare, and I now confide to you the duty which properly devolves upon you, that of maturely considering and finally deciding upon the adoption or the rejection of that which I have proposed. (Cheers.) We live in an important period in the annals of human events. There may be a natural tendency to overrate the magnitude of the crisis which we witness, or to increase the importance of those occurrences with which we are encompassed; but it is impossible to deny that the period in which our lot and the lot of our fathers have been cast—that period which has elapsed since the first out-break of the French Revolution—is one of the most memorable periods in the his-

tory of the world; and the course which we pursued during that period will attract, for ages to come, the contemplation, and I trust the admiration of posterity. (Loud cheering.) It may be divided into two periods of almost equal importance. First, 25 years of continued conflict, the most momentous that ever engaged the energies of a nation; and next, twenty five years of profound European peace, purchased by the sacrifices which we made for years in maintaining the contest that preceded it. (Cheers.) There will yet be a time when those countless millions who will spring from our loins, and who will occupy other parts of the Globe—with laws and institutions analogous to ours—speaking the same language in which we convey our thoughts and feelings—the time, I say, will come when those countless millions will view with pride and admiration the example of constancy and fortitude which this country will have shown, in addition to our glorious achievements by sea and land to uphold the public interests, and which enabled us by the example we set to other countries, ultimately to ensure the deliverance of Europe. (Tremendous cheering.) Our conduct will be in close contrast with that of those who preceded us. (Hear, hear.) I am now addressing you after twenty-five years of peace—I am exhibiting to you the financial difficulties and embarrassments under which we labor, in the confident hope and belief that you will, following the example of those who preceded you, look your difficulties in the face, and not refuse to make any sacrifice that may be necessary for the purpose of averting the evils of those financial embarrassments, and to sustain the honor and interests, and maintain the faith of the country.

THE JEWS IN RUSSIA.—The *Augsburg Gazette* of the 24th of March publishes, under date St. Petersburg of the 11th, the following ukase of the Emperor of Russia relative to the conversion of Israelites to the Christian religion:—

1.—When Israelites shall conform to the Christian religion, the holy baptism must also be given to their children under 7 years of age. Nevertheless, if the father or mother alone become converts, the sons shall be baptised in the first case, and the daughters in the second.

2.—The converted Israelites who shall enter into holy orders are to be exempt from the taxes to which they were formerly liable. Every convert without distinction of sex, will receive, on his or her conversion, from 15 to 30 rubles, and the children will receive one half of the allowance granted to their parents.

3.—The baptised Israelites will be entitled to embrace a commercial profession, on declaring that they possess the required capital, and proving that they pay the *gildes* rates; they are to be likewise admissible into the corporations of tradesmen and manufacturers, and into the agricultural communities.

4.—The settlement as well as the first agricultural organization of the baptised Israelites, on the domains of the crown, are to take place, agreeably to the laws regulating the establishment of Israelites in the government of Cherson.

5.—Baptised Israelites admitted on the domains of the crown and on private estates, are to be exempted from taxes during several years, as is the case with regard to Israelites embracing the agricultural profession.—*The European.*

GREECE.—Every thing looks like a speedy war between the Turks and the Greeks with 30,000 men on each side.

"The sea and the waves roaring."
THE LATE STORM.—The number of bodies thrown on the coasts of France, from Boulogne to Dunkirk, in consequence of the storm of the 10th instant, amounts, says the *Courrier du Nord*, to 150.—*English paper.*

"Go to now, ye rich men, weep and howl for your miseries which are coming upon you, your riches are corrupted."—*James.*

The failure of the long-established house of *Forman and Hadow*, East India produce brokers, was

announced on Tuesday. Their liabilities are estimated at £100,000.—*The European.*

"Ye have heaped together treasures for the last days."—*James.*

The commissioners appointed by the State of Louisiana to examine into the affairs of the exchange bank, reports Mr. Yorke's (the late President) indebtedness to the institution at \$232,055.09. Mr. Y. has of course gone to Texas.—*Daily Mail.*

The Second Advent.—Rev. Mr. Fitch has been preaching to full houses and great acceptance at Chardon street Chapel, in this city, on the *Second Advent*. He commenced his lectures on Monday evening, the 11th inst., and closed them on Friday evening, the 15th., and was heard with increasing interest to the last, when many were unable to gain admittance into the Chapel. He was expected to have continued to lecture in this city several days longer, but was prevented by the ill health of his family. It is evident that there is a great and growing attention on this important subject, not only in this city but through the country. Many are determined to give it a candid examination, and daily conversions to the doctrine of the *Advent* near are being developed. Others are giving up their old views of a spiritual millennium: and the modern Pharisees, who have hitherto endeavored to sneer down this doctrine, by pretending it was too absurd for serious refutation, are beginning to change their tone. The truth is, a large portion of the clergy are grossly deficient in knowledge of the prophecies, are too proud to acknowledge their ignorance, and are afraid to enter into any discussion of the subject for fear of exposing themselves. Those among them who have sufficient candor to examine the subject are, many of them, acknowledging their former error, throwing away old prejudices, and embracing the truth in the main point, although many do not fix upon the precise year of the *Advent*.

North Carolina.—Bro. Thomas, of Charleston, N. C. in a recent letter informs us that some of the friends in that region enquire if it is not possible to get Bro. Miller, Himes, Litch, Fitch and others to visit them, and hold two or three Conferences on the *Second Advent*. One devoted bro. has offered \$100, towards the expense, and others make liberal offers, to aid in the spread of the doctrine of Christ's glorious appearing and kingdom. "Can you not come?"

We would be glad to. If God shall open the way the coming autumn, some of us will at least try.

"The Hope of Israel."—A most rich and able article has appeared under the above caption in the April No. of the *Methodist Quarterly Review*.

The object of the writer is to present the true nature of the Abrahamic covenant, and the promises of restoration to Israel. He takes the ground that the covenants and promises were not made to the natural seed of Abraham, but to Christ and all his people; and that they are to be fulfilled in the resurrection of the dead in the heavenly country, the new earth, and the city which hath foundation, whose builder and maker is God, *the new Jerusalem*. We have never read a more entire and perfect refutation of the long cherished notion of a return to

Palestine of the natural Jews, as such, either before, at, or after the Second Advent of Christ. We wish we could give it entire to our readers. But we must for the present content ourselves with the following extract.

"All are not Israel who are of Israel;" and many are Israel who have not the blood of Jacob in their veins. We call on Israel's God as our God; we invoke his blessing, and expect the answer for the Christian church, the modern Israel, and heirs of the promises, as well as the name, of Israel. God is not the God of the Jews only; Christ is not the King of the Jews only; but of all the faithful: and what is a restoration to Palestine in the flesh to the faithful among the Gentiles? Let the natural seed have this Jerusalem: to the spiritual seed belongs the inheritance of the New Jerusalem, which has foundations, and Jesus her Lord. This is the spirit of prophecy. Let the natural seed take their inheritance in this world, even the kingdom of this world: to the spiritual seed belongs the kingdom of heaven. Give Palestine to the natural Israel, and they will possess what Abraham did not: he only pitched his tent there; he sojourned in Palestine with a promise. So his seed, Christ, sojourned with the gospel; and his spiritual seed live as pilgrims, seeking a city, and dying in the faith of a better country, and in the hope of a better resurrection; Israel's hope according to the law and to the gospel. Give Israel all the world, and they could have it but a few days; they should despise it in the faith of the glory which is to be revealed in the celestial world to come. This is the spirit of the promises and of the prophecies; this is the gospel of Jesus Christ, and of his kingdom; this is "the hope of Israel."

Bring into one field of view the entire prophecies relating to "the hope of Israel," and the doctrine will be found upright in the resurrection, supported in all its connections by life from the dead; and unshaken by carnal views of divine favor to the natural seed of Abraham. To this the literalist objects: "The resurrection of the body is repeatedly used by the prophets to typify the political revival of Judah and Israel."—*Faber*.

We are also literalists, and as such we maintain the literal word of prophecy, respecting the resurrection of the dead; and as literalists, we protest against subverting the doctrine of the resurrection, and robbing it of its heavenly glory, to typify a scene of political glory in this transitory world: we protest against burying the holy doctrine of the resurrection, and of the New Jerusalem, under the carnal rubbish and dust of Jerusalem secular and political: for, if the Scripture passages concerning the resurrection, used by the literalists to typify the national return, and the political dominion of the carnal Jews, be turned from their literal interpretation, the Old Testament light of immortality is extinguished, its rays are quenched in the darkness and dreams of Judaism; its vital power is submerged in the dead sea of Sadducean unbelief: for the Old Testament does not speak of the resurrection, except it be in those passages which the learned, devout, and honored defenders of the literal interpretation usually quote for the political use and benefit of the natural seed of Abraham. They inadvertently rob the Pharisee of the staff of "the hope of Israel;" and they make a covenant with the Sadducees to overthrow the faith of the ancient Scripture

doctrine of the resurrection of the dead. They are no longer literalists, when they turn plain descriptions of the resurrection into political types and figures of worldly glory; and when they interpret the prophecies which promise life from the dead, chiefly for the revival of the national glory, secular power, and wide dominion of the natural Israel. They are not literalists, when they turn away from the literal interpretation put by the Holy Spirit in the New Testament on the letter of the Old Testament: "They which are of *faith*, the same are the *children of Abraham*." "If ye be Christ's then are ye *Abraham's seed*, and heirs according to the promise:" that is, heirs of the promised land, given to Abraham and his seed. Gal. iii. 7.

Prophets of the Reformation.

The fanatics of the Reformation are truly described by the editor of the Christian Watchman, in the following article. We fully agree with him, that they were *fanatics*. The advocates of the second coming of Christ in this age, also agree with him in relation to them. His remarks thereupon, have no more application to us, than to his own party, who are looking for a Temporal Millennium, and conquest of the world by the church. EDS.

LUTHER AND THE FANATICS.—The great reformation in Germany, like every other, was attended by outbreaks of fanaticism. New revelations, new theories respecting the millennium and the end of the world, new interpretations of Scripture, and new projects for reforming the church and the world, sprung up like fresh crops of mushrooms, but most of them, like the prophet's gourd, being the growth of a night, perished in a night. Among them was a company of enthusiasts, who professed to have the gift of prophecy among them. They had formed a party at Wittemberg, embracing a few individuals who made some pretensions to learning and influence. When Luther returned from his exile at Wartburg, the leading men of this party had a desire to meet him, expressing the strongest confidence that he must at once believe their doctrine. Luther, knowing well the violent, hasty, self-conceited temper of enthusiasts, which is the same in every age, had no desire to meet them, but as they proposed an interview he could not well decline it. He thought, too, that it might be a service to the cause of true religion to unmask the imposture, and accordingly the meeting took place, of which the historian gives the following account.

Stubner, one of the pretended prophets opened the conversation. He showed how he proposed to restore the church and reform the world. Luther listened to him with great calmness. "Of all you have been saying," replied he, at last, gravely, "there is nothing that I see to be based upon Scripture. It is a mere tissue of fiction." At these words Cellarius lost all self-possession. Raising his voice like one out of his mind, he trembled from hand to foot, and striking the table with his fist, in a violent passion, exclaimed against Luther's speech as an insult offered to a man of God. On this Luther remarked, "Paul declared that the signs of an apostle were wrought among the Corinthians, in signs and mighty deeds.—Do you likewise prove your apostleship by miracles?" "We will do so," rejoined the prophets. "The God whom I serve," answered

ed Luther, "will know how to bridle your gods." Stubner, who had hitherto preserved an imperturbable silence, now fixed his eyes on the Reformer, said in a solemn tone, "Martin Luther, hear me while I declare what is passing at this moment in your soul. You are beginning to see that my doctrine is true." Luther was silent for a few moments, and then replied, "The Lord rebuke thee, Satan." Instantly the prophets lost all self-command.—They shouted aloud, "The Spirit, the Spirit." The answer of Luther was marked by the cool contempt, and cutting homeliness of his expressions: "I slap your spirit on the snout!" said he. Hereupon their outcries redoubled. Cellarius was more violent than the rest. He stormed till he foamed at the mouth, and their voices were inaudible from the tumult. The result was that the pretended prophets abandoned the field, and that very day they left Wittemberg.

This was good riddance of course, and a triumph of native common sense, and unshrinking adherence to principle, over fanaticism. The medicine was a somewhat harsh, but an effectual one, and thus "the reformation with one hand dashed to the earth the dusty decrets of Rome, and with the other it put away from it the pretensions of the mystics, and established on the territory it had acquired the living and sure Word of God." Luther, though a man of humble piety and of a tender spirit, had none of that shrinking, supple, time serving, pious expediency, which would tolerate error because of its supposed religious influence.

Opening of the Sixth Seal.—Rev. vi. 12.

BY THOMAS GRAY, JR.

"And I beheld when he opened the sixth seal." I stood above the mountains, and I saw The unveiled features of Eternity. The affrighted earth did quake. The mountains reeled, And heaved their deep foundations to the day. The islands melted in the sea. The rocks Toppled, and fell in fragments. Lightning shot A fiery glare athwart the ruined world. Chaos returned again. The extinguished sun Hung black and rayless in the midnight air; The moon became as blood. And one by one, The everlasting stars of heaven did fall, Even as the fig-tree shaken by the wind Drops her untimely fruit. All light was dead. The heavens—th' eternal heavens themselves, that stretched Shroud-like above the earth, were rent in twain, And vanished like a scroll together rolled, And men did vainly strain their aching gaze Into the lurid gulf, that mocked the space, The yawning space of the departing sky. The citv was a desert. Men aghast Fleed from their rocking habitations, out— Into the fields, that gaped and swallowed them. The prisoner spurned his earthquake-riven chain, And flung in horror his freed arms to heaven. And men did cast themselves upon the earth, And hid their faces; and they prayed—and died, The living and the dead together lay; The frantic mother, and the perished child. And men did grovel in the parching dust, Crawling like serpents o'er their kindred dead. The crowned head, the lowly and the proud, The rich, the brave, the mighty, bond and free, Trembled and hid themselves, and shivering crept Into the dens, and mountain-caves, and rocks; And in their mortal horror, lifted up On high their hollow voices, and they prayed, "Ye mountains fall on us—and ye, oh rocks! Hide us—ay! crush us from the face of Him Who sitteth on the throne, and from the Lamb, For lo! his day of vengeance has arrived, And who can hope to stand?"

THE CONVERTS SONG.

1. Come, all ye sons of Zi - on, Who are wait-ing for sal - va-tion, Have your lamps trim'd and burning, For behold the pro-cla - ma-tion,
Saying, "All things now are ready For the poor and for the nee-dy; All my fatlings now are killed, And prepared on the ta - ble."

2 Arise and get ready ;
Hasten to the marriage supper,
While the Bridegroom is calling,
And poor sinners are a falling.
See the Lord of life descending,
And the judgment trumpet sounding,
For to gather all the nations
To the final judgment-day.

3 O what a happy meeting,
When salvation is completed,
And tribulation's ended,
And the spotless robe prepared

For the bride to be adorned,
In the jasper wall be crowned,
Saying, "Worthy is the Lamb,"
In the New Jerusalem.

4 O, sinners, don't be doubting,
While the sons of God are shouting ;
Come and join the happy army,
And there's nothing that will harm you.
If you follow Christ the Savior,
And break off your bad behavior,
And repent and be converted,
You may sing his praises too.

Hymn.

By A. I. WILLIAMSON.

My heart is full of holy fire,
And my thoughts are of Heaven above ;
Where God's right hand shall awake the lyre,
To measures of Lordly Love ;
To measures of Lordly Love, my soul,
To measures of Lordly Love ;
When thou shalt be found with the ransom'd whole
Oh !—One in the Heavenly Dove !

I breathe, methinks, in the balmy air.
Of that high and that holy place ;
For the spirit is here that shall lead me there,
To the light of my Father's face.
To the light of thy Father's face, my soul,
To the light of thy Father's face :—
Few, few are the envious years to roll,
Between thee and that voiceless grace !

O ! mighty, the thought in my bosom springs,
To its rest in the realms on high ;
And now to look down upon earthly kings,
How it strains the mental eye !
How it strains the mental eye, my soul,
How it strains the mental eye !—
Turn—turn to the star in yon glorious pole,
And keep watch for the opening sky !

He comes, who swore to believers true,
They never should call in vain ;
And though hell should rise on thy misty view,
Keep faith with the spotless slain.
Keep faith with the spotless slain, my soul,
Keep faith with the spotless slain ;—
Oh ! He speaks to thee, in no shadowy scroll,
And he soon will be here to reign !

To reign o'er all, in immortal youth,
Transfigured without decay ;
From glory to glory, in truth—His truth—
A ruined Creation away.
A ruined Creation away, my soul,
A ruined Creation away ;—
Oh ! farewell, then, to the regions of dole,
And welcome Eternal Day !

Extracts from Fitch's Sermons.—
No. 2.

II. In the second place, I am to consider some things which Christ will do, when he comes to judge the world. It is possible that the interpretation now given may be thought too literal. If all the signs of Christ's first coming were literally fulfilled, why not those of his second ?

1. He will raise the righteous dead, and the righteous only.

Paul, in the 4th chapter of his 1st Epistle to the Thessalonians, says, " But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope. For if we believe that Jesus died and rose from the dead, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. " For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." You perceive there is nothing said here of the resurrection of any but the dead in Christ. And that the wicked dead will not be raised at this time, appears from the twentieth chapter of the Revelation." " And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection : on such the

second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom is as the sand of the sea. Here we have an account of the resurrection of the wicked. A thousand years after the first resurrection, when the righteous shall be raised, they, i. e. the wicked, went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night forever and ever.

Thus it seems clear, that Christ, at his coming, will raise the righteous, and that they will reign with him a thousand years, and that the rest of the dead will not live until the thousand years are finished.

2. Another thing which Christ will do at his coming, will be to change the bodies of the righteous living, from corruption to incorruption. This mortal will then put on immortality. The apostle Paul, in the same chapter of his epistle to the Thessalonians, from which I have already quoted, after saying that the dead in Christ shall rise first, thus continues—" then we which are alive and remain, shall be caught up together with them, to meet the Lord in the air ; so shall we ever be with the Lord. Wherefore comfort one another with these words." " We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump ; for the trum-

pet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality." Thus all the righteous, with incorruptible bodies, will, at the coming of Christ, be caught up together to meet the Lord in the air.

3. The other thing which Christ is to do at his coming, is to burn the world. Peter, in the third chapter of his second epistle, says—This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: Knowing this first, "that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep all things continued as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: Whereby the world that then was, being overflowed with water perished. But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. The Lord is not slack concerning his promises as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." This is what Peter himself says respecting the burning of the world. But you will recollect that he tells those to whom he wrote, that the object of his writing this second epistle was that they might be mindful of the words which were spoken before by the holy prophets, and of the commandment of the apostles of the Lord and Savior. Do the prophets then say anything of this burning of the world which Peter brings to view?

Isaiah says, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch, it shall not be quenched night nor day, the smoke thereof shall go up forever. Seek ye out of the book of the Lord and read, no one of these things shall fail." Several chapters of Jeremiah's prophecies near the close, are taken up with a description of the destruction of Babylon, which like Babylon in the revelations, must mean the whole world of the wicked. In this we have the following. "Behold I am against thee, O destroying mountain, saith the Lord, which destroyeth all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and make thee a burnt mountain. Again—thus saith the Lord of hosts, the broad walls of Babylon shall be

utterly broken, and her high gates shall be burned with fire." Amos says, "And the Lord God of hosts is he that toucheth the land and it shall melt, and all that dwelleth therein shall mourn." God said by Moses—"For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

SCOFFER'S REFUGE.

"Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming?'" 2 Peter, iii. 3, 4.

Rev. T. F. Norris, again.

Mr. Norris sir if thou hadst known even thou at least in this thy day the things which belong unto thy peace, thou would never have published these lines before you, but now safety is hid from thine eyes.

Sir pleas prove what you have assirred lest youre bands be made strong and study youre bible before slandering Millrism any more wrote by one who soon exspcts to meet his God,

Yours with respect H W

The above we give *verbatim et literatim*. It was sent to our address, post-marked Worcester, Mass. April 11. The man who wrote it cannot be a christian, for he robbed us of 20 cents, the postage on his communication and our article enclosed. Now we again repeat, Millerism is one of the greatest impostures ever inflicted on the superstitious, the honest and the ignorant, or himself is deceived, and the time is near at hand which will show it. We will not argue with bigots and men whose vision is so weak as to be bleared by this most wicked of all humbugs, because it trifles with the most solemn interests of humanity, waking in the minds of the credulous and timid, needless but most tormenting fears. We repeat there is not a single passage in the Holy Bible that can, without torture, be made to teach Miller's doctrine of the Millennium or the end of the world, and how great is the guilt of the man who for a little disgraceful notoriety will thus solemnly impose on the unsuspecting and the sincere. We give him full liberty in the day of judgment, if he is not a deceiver and his doctrine a delusion, to reproach us with our wrong doings in opposing him. We will call upon ministers of all sects to guard their people against such a solemn mockery of God's truth. We most conscientiously bow to the revealed word of God, and have spent thirty-five years in trying to enforce its truths on mankind, and will, while reason and strength remain, use both the voice and pen in laboring to persuade men to receive its doctrines and obey its precepts. But the bigot or the imposter we will oppose with equal zeal, however solemn and devout he may be, or may seem to be, and how much good soever he may do or teach otherwise. We assure our readers his dreams about the millennium are idle and wicked. It would be casting pearls before swine or arguing with insane obstinacy, to attempt to confute the fooleries of Miller. Fools and bigots, when beaten can argue still. Wise men will not be deceived, and we pray God to shield good men from his delusions. Below is the article which gave our correspondent the horrors. Brothers Himes and Fitch are to be pitied for being so easily gulled by the interested Miller. Brothers, if God spares all of

our lives until the end of 1843, we shall see who was non-compos-mentis, Norris, or those Miller beguiled in their simplicity.

Olive Branch of April 16.

New Publications.

AMERICAN MILLENARIAN.—We learn that a new periodical with the above title, is about to be issued in this city, advocating the Pre-millennial Advent, and literal interpretation of prophecy. The first number will be issued about the first of May, and is to be published semi-monthly.

Letters

From P. M. Topsham, Me—Cabot, Vt.—Glens Falls, N.Y.—Atkinson, Me.—East Newport, Me.—Holliston, Mass.—South Strafford, Vt.—New Bedford, Mass.—Charlton, N.Y.—Windsor, Vt.—Groton, Mass.—Marshfield, Vt.—South Hadley Canal, Mass.—Hanover, N.H.—Bangor, Me.—Athens, Me.—New Bedford, Mass.—East Newport, Me.—Hampton, Ct.—Jamestown, N. Y.—Glasgow, Ky.—North Hadley, Mass.—Lynn, Mass.

Abiel Chandler, Levi Fisk, Henry J. Grew, C. Wines, David Dutton, Rev. Thomas M. Preble, Moses Morse, Austin Flint, Randolph E. Ladd, Daniel Churchill, Hiram Harriman, Austin Flint, Daniel P. Pike, Joseph Blanchard, James Wolstenholme, E. H. Wilcox, Moses Palmer, Henry Frost, of Cornville, Me., Williams Thayer, D. Burgess, Nelson G. Howard, Mr. Miller, John Percival, Mr. Stanwood, H. D. Ward, Jacob Schlager, Jarius B. Davis, J. M. Thomas, Messrs. W. & C. B. Roberts, Greenville, S. C.

Bundles Sent

One bundle sent to D. Burgess, Hartford, Ct., via. Springfield, Mass.

Second Advent Library.

The following works comprise the Library.

1. Miller's Life and Views.—37 1-2 cts.
2. Lectures on the Second Coming of Christ.—37 1-2 cts.
3. Exposition of 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
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Signs of the Times

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J. V. HIMES & JOSIAH LITCH, EDITORS.

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Whole No. 53.

Lectures on Prophecy,—No. IV.

BY JAMES A. BEGG, GLASGOW.

The value of Scripture Prophecy as a light to the Church.

But the dangers to which men will be exposed from the various forms of evil and of error, give additional value to the word of prophecy which warns us of them. It tells of false Christs, and false prophets, and intimates their character, with the nature and extent of their devices, from a study of which the church will derive the advantage of knowing and avoiding them. The close of this dispensation is indeed one of fearful trouble; but God, who has said that as our day is, so shall our strength be, has by prophecy forewarned us of these dangers, and animates us to the conflict by the prospect and assurance of victory and glory. Prophecy has been little understood aright, chiefly, I believe, because the need of its light has been less felt than it will be. But when, in the extremity of their necessities, men, fearing God and desiring to please Him, seek safe guidance, taking good heed unto his prophecy, its valued light will doubtless grow brighter and brighter. Our poor sin-tossed world has indeed a deep and dark midnight to pass through, but the visions of the coming day—"the day," of which the peculiar grace and glory mark it out in the emphatic language of the apostle as sufficiently definite and distinct—will they become more precious than now they seem. For the wisdom of God has been displayed in this, that while prophecy has been the source of consolation to believers in all ages, it is specially designed for, as it specially relates to, the last, "perilous times." When the world waxes worse and worse, when gross darkness concerning the character of God covers the nations that once knew and in some measure honored Him, the light of prophecy comes in as upon a dark place, to enlighten those who will avail themselves of it. It is our consolation, and the cause of deep thankfulness to God, that he has so provided help and adapted it to our need. And as, when near the time of emancipation from this long-continued bondage, the Israelites had light in their dwellings, while darkness covered the land of Egypt; so the love of God has provided the light of prophecy for his church in the time of darkness that has yet to precede their entire deliverance.

What we affirm, then, is, that relative to the final struggle God has given a perfect outline, and has, in many points, even condescended graciously to fill-up that outline with important details. Now let the unbeliever but suppose for a moment all this to be true, and surely he cannot but see that our case will be a blessed one compared with his own. How different the case of the man who knows with the certainty of divine assurances, and of him who but darkly and dimly guesses at what is to follow, at each successive movement of God's providence, and calculating the possibilities or the probabilities according to his own light—

making all necessary allowances, as he must, for these calculations, all important as they are to him, being falsified by the event. At best, without prophecy, men can see God's scheme only partially developed. But tracing, in the word of inspired truth, the progress of events, we are taught to contemplate them in the light of that final triumph which God and Christ and Christians shall have over all the power and malice of the devil, and of those who love to do his evil work. We can thus trace the progress of the great spiritual temple, from the foundation, through the period of its building, till its final completion; and in the enjoyment of the grace, and for the glory, we can ascribe now the praise of all, with understanding, to the Lord. We can thus even grow in faith, join in the anthems of the four living ones, and of the four and twenty elders, who unitedly give glory to the Lamb on his opening the long-sealed book, saying, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hath redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests; and we shall reign on the earth." Rev. v. 9, 10. And thus beholding the end and consequence of Christ's sufferings and death, in His triumph and glory, we are further taught to connect our own trials and sufferings, as the needed preparation for that blessed exaltation, with our share in His glory and reign upon the earth.

Many talk of the light of prophecy as if it were a light which would endanger Him who used it. But such, you perceive, my dear friends, is far from being God's mode of speaking of it. In the mind of the inspired apostle, it has the place of a light expressly designed to be used, and which must be helpful to us to whom it is given, and for the use of which—for the right use of which—we are held responsible. It is a light which shows that the work of the wicked shall not always rest upon the lot of the righteous—and, therefore, encouraging us to bear up under our present trials. In this murky night of the church's poverty and degradation, it promises safe guidance through the dangers which it more distinctly reveals. It is a light which streams from our Father's House, directing forward our contemplations, and cheering by its sweet associations with home, telling of the dawn of a blissful day, and of a glorious inheritance safely reserved for us. And when we may often be ready to faint, let us therefore think of what is in store for us, if found faithful, when at length all evil shall pass away, and praise, honor and glory shall be bestowed upon us, and we shall enter with triumph into the joy of our Lord.

My dear friends, the apostle does not take the place of humble apologist in regard to the consideration of prophecy. He does not deem it necessary to anticipate and reply to the objections of luke-warm brethren, now so freely urged against those who esteem it a privilege to possess and to use the "sure word of proph-

ey," and who delight in the prospect of the joys it unfolds. Peter stands here on higher ground than that which we are often called to occupy, of disproving that the man who gives his time and attention to a prayerful meditation on the mighty purposes of Jehovah must needs be an enthusiast, whose "day-dreams" are unworthy the consideration of sane and sober minds. The apostle and God's spirit in him, regard the knowledge of all prophecy as truly practical, as well as sure; important, yea, and necessary for the safe guidance of the church of Christ. It is not a mere statement of facts in which we might be little interested, but is as a lamp unto our path.

But although Peter thus enforces upon us the duty and the privilege of being mindful of all that the holy prophets have spoken, and testifies of it all that it is "a light shining in a dark place," he nevertheless has been led to speak of this, chiefly as it stands in connection with the power and coming of our Lord Jesus Christ; and therefore he again enlarges upon the receptions which this truth should meet from men: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. In this they willingly are ignorant of that, by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heaven and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii. 3—7.

The apostle, therefore, in the verses immediately preceding those of our text, impresses upon us the reality and certainty of the promised glory of Christ in His kingdom, recalling to remembrance the transfiguration scene of which he was one of the favored witnesses. It was a most remarkable instance of the Father's acknowledgment of Christ, visible to the eyes and audible to the ears of the awe-struck disciples—an embodied representation of the glory of the kingdom: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven, we heard, when we were with Him in the holy mount," 2 Pet. i. 16—18. It is not only a glorious confirmation of the truth of his testimony concerning the everlasting kingdom of our Lord and Savior Jesus Christ, to which the apostle thus adverts, but a perfect illustration of it. The King himself was there with irradiated countenance, and some of the noblest subjects of the kingdom. Moses appears as the representative of the righteous dead, and

Elias the representative of the translated saints, while the disciples who had not passed through their great change by either portal, stood the representatives of men in the flesh, rendering willing allegiance to Him who by the travail of His soul was about to purchase for himself the throne of universal umpire in the nature He had assumed—while the approving voice of the Father testified His pleasure in the Son. This voice the apostle heard, and he bears witness to the whole as a glorious reality, and no cunningly-devised fable. The heathen, indeed, were accustomed to avail themselves of devices for deceiving the people into a belief of that for which they desired to obtain credit. By fraudulent means, the oracles of the gods were made to utter what was really only the will and words of the priests; and, by their deceptions, they practised upon the credulity of those of whose superstition they made gain. The apostle, however, in his testimony to the coming kingdom of Christ, used no such stratagems. However wonderful, it is not the less true, that the Savior who had expired upon the cross shall come again, visibly to reign in glory. In confirmation of this, he appeals to the scene of which he and others had been eye and ear-witnesses, when a glory, precisely similar in kind, had to their comfort and joy been vouchsafed to their Lord, even in the days of his humiliation.

But, however interesting and pleasing to the church the glory and majesty which was witnessed by the disciples on the mount, the apostle attaches even a still greater importance to the testimonies of sacred prophecy, for he adds, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed." He is far from making small account of the transfiguration to which he had referred as of such consequence; but still he reminds us that we have a *more sure word*—the word of *prophecy*. That word is stored with assurances and details of the Messiah's glory. Although recorded by inspiration, and absolutely true, the transfiguration was but a single transaction, while there are in prophecies of older times, as well as in those more recently bestowed, a thousand harmonizing predictions, each recorded under the inspiration of the same Holy Spirit who witnessed in the apostles and evangelists concerning that event. And although from the circumstances which we have already noticed, the transfiguration appears to us plainly and beautifully illustrative of the relation of those having part in the coming kingdom, all this is an application wholly inferential, and for which we have no express warrant of the Spirit of God. The same events and relations, as seen in the statements of prophecy, are, however, most certain, being the explicit entrances of the Holy Spirit, and may thus be referred to as "*more sure*."

The words, "we have also a more sure word of prophecy," have likewise been interpreted as containing no comparison between the transfiguration and prophecy, but as simply intimating that prophecy, by the more recent fulfilment of many particulars concerning the humiliation of Christ, is confirmed, or made more sure to us, in what it relates of His glory in His future coming; and that we are, therefore, called by the apostle to rest in its predictions with the greater confidence on that account. But whether we regard him in the one sense or the other, prophecy is commended to our believing reception as a steady and certain light in the darkness of this gloomy moral night. In either

case, we are called to see in prophecy the certainty of the power and coming of the Lord Jesus Christ. And, however true, and however wonderful, the vision which Peter, James, and John, had of the glory of our Lord upon the mount of transfiguration, while the voice there declared Him to be the beloved Son of God, that which the word of prophecy contains concerning both is full, clear, and explicit, embracing in its manifold utterances, much to establish, comfort, and cheer the hearts of those who love his blessed name.

Extracts from Fitch's Sermons.— No. 3.

4. Another thing which Christ will do at his coming, is to burn up the wicked, with the world. On this point the prophets give more abundant testimony than on the last.

Isaiah says, "Come near ye nations to hear, and hearken ye people—let the earth hear and all that is therein; the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies. He hath utterly destroyed them, he hath delivered them to the slaughter—their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood." This is found in the same connection with the declaration, that the streams shall be turned into pitch, and the dust into brimstone, and that the land shall become burning pitch. The same prophet however declares, "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render His anger with fury, and his rebuke with flames of fire. For by fire, and by his word will the Lord plead with all flesh, and the slain of the Lord shall be many." God has also declared by Ezekiel—in relation to Gog, by whom is meant the multitude of the wicked : "And I will plead against him with pestilence and with blood, and I will rain upon him and his bands, and the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." In the Psalms it is declared : Upon the wicked God shall rain waves, fire and brimstone and an horrible tempest; this shall be the portion of their cup. Again—"A fire goeth before Him and burneth up his enemies round about."

Daniel in vision saw the beast destroyed, and his body given to the burning flame. By this beast was meant, it is believed, the wicked who shall be on the earth at the coming of Christ. This fearful destruction of the wicked is believed to be brought fully into view, by nearly all the prophets. Zechariah says, "And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem." Jerusalem here, probably, means the true church of Christ. "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths." Here he has described precisely the effect of fire. Malachi says—"Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall;

And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." It is not possible for language to be more explicit. The wicked shall be burned up saith the Lord of hosts, and neither root nor branch left. They shall be ashes under the feet of the saints, saith the Lord of hosts, and in order to this they must be burnt to ashes.

Christ has taught us most unequivocally, that this shall be the doom of the wicked. In explaining to his disciples the parable of the tares of the field, He said,—He that sowed the good seed is the Son of Man. The field is the world: the good seed are the children of the kingdom, and the tares are the children of the wicked one. The enemy that sowed them is the devil: the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear. How absurd to suppose that Christ explained one figure by giving another. This must be the literal interpretation.—In the same chapter he says, the kingdom of heaven is like unto a net, which was cast into the sea and gathered of every kind. Which when it was full they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. Here is the figure. Now for the interpretation. So shall it be at the end of the world—the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. This must be literal. A single quotation from the apostle Paul, will close all that I shall now present on this part of my subject. To the Thessalonians he says, the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Thus you see, my hearers, that the Bible teaches, in the plainest manner, that at the coming of Christ the wicked are to be destroyed by fire. Burned up with the world, so that neither root nor branch remain; and at the end of a thousand years, Satan is to be loosed out of his prison, and the wicked are to be gathered as the sand of the sea, and are to come up around the camp of the saints, and around the beloved city, the abode of those who have lived, and reigned with Christ a thousand years, and fire shall then come down from heaven and devour them. And they shall be cast, with the devil, into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

Truly, my hearers, it will be found "a fearful thing to fall into the hands of the living God."

Sermon for the Times.

BY A LAYMAN.

Keep out of debt. Avoid it, as you would war, pestilence and famine. Hate it with a perfect hatred. Abhor it with an entire and absolute abhorrence. Do any thing that is

honest and useful, rather than run in debt. As you value comfort, quiet, independence, keep out of debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, sweet sleep, pleasant dreams and happy wakings, keep out of debt.

As you love freedom, keep out of debt.— Debt is the hardest of all task-masters, the cruellest of all oppressors. It is a mill-stone about the neck. It is an incubus on the heart. It spreads a cloud over the whole firmament of a man's being. It eclipses the sun, it blots out the stars, it dims and defaces the beautiful blue of the sky. It breaks up the harmony of nature, and turns to dissonance all the voices of its melody. It furrows the forehead with premature wrinkles, it plucks the eye of its light, it drags all nobleness and kingliness out of the port and bearing of a man. It takes the soul out of his laugh, and all steadiness and freedom from his walk. Come not under its accursed dominion. Pass by it as you would pass by the leper, or one smitten with the plague. Touch it not. Taste not of its fruit, for it shall turn to bitterness and ashes on your lips. Finally, we say, to each and to all, but we speak especially to you, young men—KEEP OUT OF DEBT.

From the Quarterly Paper.
Roman Catholic Missions.

APPROPRIATIONS.

To the Foreign Mission Seminary, Rue de Bac, Paris, the sum of 208,883 fr. 30c. for the following missions, viz :

	Fr.
For that in Corea,	18,648
For the mission in Tartary, comprising Leao Tong Mongolia and Mantchouria,	17,390
For those in Su Tchuen, Yu-Nan and Kou-Tcheou, in the Chinese empire	23,748
For that in Western Tong-King,	30,604
For that in Cochinchina, Cambodia, and Laos,	28,708
For those of Siam and the kingdom of Queda,	28,298
For the Malabar mission,	30,518
For the seminary at Pulo Pinang,	6,600
For extra expenses of the agency at Macao,	24,333
To the Lazarists, the sum of 130,333 fr. 30c. for the following missions, viz :	
Macao, Chinese seminary and agency,	15,000
Si-Vang, in Tartary, mission and little seminary,	8,000
Mission in the province of Pekin,	11,000
" " Nankin,	3,000
" " Tche-Kiang,	5,000
" " Kiang-Si,	3,000
Expense of erecting the apostolic viceriate for the two provinces of Tche-Kiang and Kiang-Si,	3,000
Mission in Abyssinia,	15,000
" at Antoura, in Syria,	5,000
" Aleppo,	4,000
" Damascus,	4,000
" Tripoli,	2,000
" Constantinople,	6,000
" Smyrna,	10,000
" Salonica,	3,000
" Naxos,	1,000
" Santorin,	1,000
New mission in Texas,	3,000
Missions in Missouri and Illinois, seminary and college of St. Mary des Barrens,	7,000

Passage of missionaries who have gone to these missions in 1839,	9,333	For the mission at Philippopolis,	1,300
For the Missions of the Company of Jesuits, the sum of 71,500 fr. viz :		" Tyros,	2,600
For those of Missouri and New-Orleans, U. S.	15,000	To my lord Blaneis, bishop of Syra, apostolic vicar of Continental Greece,	19,500
" Kentucky,	6,000	For the missions in Albania Servia, and Macedonia, the sum of 6,000 fr. viz :	
" Jamaica,	1,000	To my lord Louis William, titular bishop of Scutari,	2,500
" Madura, East Indies,	31,500	To my lord, the bishop of Alessio,	543
" Calcutta,	5,000	To my lord, the bishop of Sappa,	1,097
" Tinos and Syra,	3,000	To the reverend apostolic vicar of Scoppia,	1,087
" Syria,	10,000	For the reverend fathers, the Franciscans of Pulati,	271
For the Missions of the Capuchins, the sum of 13,000 fr. viz :		For the reverend fathers, the reformed Minorites of Pulati,	500
For those of Constantinople and the Archipelago,	6,400	North America :—	
For that in Georgia,	2,000	To my lord Fleming, apostolic vicar of Newfoundland and Labrador,	22,100
" Syria,	2,000	To my lord Provencher, bishop for the mission at Hudson's Bay,	7,800
At the disposal of the agent of the missions,	2,600	To my lord Frazer, bishop, apostolic vicar of Nova Scotia,	18,200
For the Missions of the Carmelites, the sum of 6,500 fr. viz :		To my lord Gaulein, bishop of Kingston, Upper Canada,	4,000
For that in Syria,	2,000	To my lord Eccleston, archbishop of Baltimore,	7,327
" Persia,	4,500	To my lord Loras, bishop of Dubuque,	52,827
Missions in Oceanica :—		To my lord Purcell, bishop of Cincinnati,	39,827
To my Lord Rouchouse, bishop, apostolic vicar of Eastern Oceanica,	80,431	To my lord Fenwick, bishop of Boston,	20,327
To my lord Pomallier, bishop, apostolic vicar of Western Oceanica,	78,000	To my lord Kenrick, acting bishop of Philadelphia,	20,327
To my lord Polding, bishop, apostolic vicar of Australi,	21,500	To my lord Hughes, acting bishop of New-York,	331
Missions in China :—		To my lord Miles, bishop of Nashville,	26,827
For the apostolic vicariates of Chunks, of Hon. Quoang, and the Italian agency at Macao,	89,000	To my lord Flaget, bishop of Bardstown,	21,409
For the Spanish missions in Fo-Kien,	16,900	To my lord Hailandier, bishop of Vincennes,	65,827
Missions in Ton-King :—		To my lord Rosati, bishop of St. Louis,	20,327
For the missions in eastern Ton-King,	12,000	To my lord Blanc, acting bishop of Natchez,	10,827
Missions in the East Indies :—		To my lord England, bishop of Charleston,	13,827
To my lord Cao, bishop, apostolic vicar of Pegu and Ava,	9,900	Outfit of missionaries to Detroit,	4,000
To my lord Pessoni, bishop apostolic vicar of Thibet and Hindostan,	17,700	South America :—	
To my lord Carew, bishop, apostolic vicar of Madras,	13,000	To my lord Macdonald, bishop, apostolic vicar of the English Antilles,	26,000
To my lord St. Anne, bishop, apostolic vicar of Verapolis,	26,000	To my lord Clancy, bishop, apostolic vicar of English Guiana,	13,000
For the apostolic vicariate of Calcutta, (outfits of missionaries,) 6,000		For the Dutch missions,	6,500
Missions in Africa :—		Incidentals :—	
To my lord Griffitz, bishop, apostolic vicar of the Cape of Good Hope,	13,000	Publication of the Annals, Prospectus, etc.,	117,395
For the mission at Tripoli in Barbary,	1,300	Expenses of administration,	25,237—142,632
To my lord Dupuch, bishop of Algiers,	41,883	Total,	1,537,075
To my lord Perpetue de Solero, bishop, apostolic vicar of Egypt,	16,900	Remaining in the treasury,	802,941
Missions in the Levant :—		Grand total,	2,340,016
For the apostolic delegation to Babylon and Persia,	13,000	American Bible Society.	
For the mission in Tauris,	6,000	The twenty-sixth anniversary of this institution will be held in New York, on the second Thursday of May next, at 10 o'clock, A. M. in the Broadway Tabernacle. The monthly periodical of the Society contains the following impressive appeal for funds.	
To the reverend fathers, the Guardians of the Holy Land,	32,500	" The friends of the Society are reminded that another Biblical year is drawing to its close. The inquiry should arise in the mind	
To my lord Vilardell, archbishop of Philippi, apostolic vicar and delegate to Lebanon,	32,500		
To my lord Mussabini, archbishop of Smyrna,	13,000		
Missions in Europe :—			
To my lord Hillereau, archbishop of Petra, patriarchal apostolic vicar of Constantinople,	26,500		
To my lord Marusci, archbishop primate of the Catholic Armenians at Constantinople,	6,900		
To my lord Mulajoni, bishop, apostolic vicar of Bulgaria and Wallachia,	8,800		

SIGNS OF THE TIMES.

of every reader. Have I done all my duty to the sacred cause which this institution is endeavoring to promote? Has it been a subject of reflection and prayer? Has it received from me that pecuniary support which its importance demands? There are many, it is believed, who can give an affirmative response to all these inquiries. There are others who must be constrained to acknowledge that they have thus far neglected this cause, have thought of it but little, prayed for it little, and contributed to it *nothing* since the last anniversary.

"During the former part of the year the receipts were good, and the Managers were led to hope that in addition to the carrying forward of their domestic operations, they should be able to meet most or all the calls from abroad, though these calls require the sum of \$50,000. They regret to state that during the last few months the receipts have fallen off, and many of the above calls are not likely to be met, unless an unusual effort is put forth now in the months of March and April. It is urgently requested that every Auxiliary which has not made its remittance the present year, would take this matter at once in hand, and do something. Those which are indebted for books can see that payment is made at least in part. Those which are out of debt can obtain individual or congregational donations, and see them remitted to the Treasury. Funds are called for in greater or less sums for Greece, Turkey, Syria, India, at four stations, and for the Sandwich Islands. It remains with those to whom this appeal is made whether these calls referred to shall be met or not. The Annual Report in May will show how far they are met, and how far the needy are left to ask for the bread of life in vain. We cannot but add here, that pastors would do well to remind their congregations that every life director of the American Bible Society, (paying \$150) receives back *five* Bibles a year while he lives; and every life member contributing \$30, receives back in the same way, *two* Bibles a year. Many pastors, now life members, could they be made life directors by an additional \$120 furnished by their congregation, would receive five Bibles per annum for the benefit of some who might need them."

Economy for giving.

Multitudes practise a rigid economy in giving; that is, they give as *little* as they possibly can give. The same economy in the ordinary expenses of the family would be set down as meanness; and those who practised it would be esteemed accordingly. But there are very few who practise economy for the sake of giving; who save their sixpences that they may have pounds to bestow, when the calls of the suffering world come home to their hearts.

And we have never been able to settle satisfactorily to our minds, the degree of self-denial which Christians at the present day are required to exercise, that their means of contribution to objects of benevolence may be increased. But there are certain expenditures, more or less common to all Christians in easy circumstances, that should be retrenched, if not entirely saved. There is not a doubt that the income of all the religious societies in this country is exceeded by the *useless* expenses of the church members. We have not the means at hand for furnishing the statistics of intemperance and luxury in our land, but here is the table for Great Britain in the year 1838:

Customs and excise on spirits,	
British and Foreign,	\$36,745,062
Malt and Hops,	23,266,504
Wine,	8,204,698
Tobacco and Snuff,	15,830,275
Horses,	1,677,575
Carriages,	1,967,809
Dogs,	694,222
Post horses,	1,072,293
Total,	\$89,448,638

In connexion with this table is published a schedule of the receipts of the principal charities of Great Britain, by which it appears that the whole amount is short of \$3,000,000.

Probably the disproportion is not so great in this country. There is less wealth and less luxury here. But if we could ascertain the sum expended for intoxicating drinks, for tobacco and other useless and injurious articles of consumption, and add to these the cost of *habits* that are the fruit of idleness or pride, we should have a sum far exceeding all that has been contributed for public charity since the country was discovered.

What hope is there, then, that the church will ever do more for the world's conversion than she is now doing? Her Missionaries are all in debt, and her operations crippled. When is the world to be converted, at this rate? When?

Eds.

THE SIGNS OF THE TIMES.

BOSTON, MAY 4, 1842.

Editorial Correspondence---No. I.

DEAR BRO. LITCH:—In my absence from Boston a few weeks, I propose to give you some facts relating to the progress of the cause in which we have embarked, and which, to us, is the most important and soul-cheering in the universe. It is no less than the ushering in of the new heavens and earth—paradise restored—the re-blooming of Eden, in which, in the language of Watts:

"The sons of Adam (will) boast,
More blessings than their fathers lost."

The creation of this world was a theme for angels' songs. "The morning stars sang together, and all the sons of God shouted for joy." They beheld Eden, the place of delights in innocence, beauty and glory. The smile of the Lord was upon all the work of his hands. Angels and men, with all the animate and inanimate creation, were then pronounced good, "very good;" consequently the rational and brute creation were innocent and happy—the smiles of their God, and blooming Eden, in the midst of whose bowers they were placed, constituted their perfect bliss.

But the song of angels ceased; man, weak foolish man, put forth his hand—took the forbidden fruit, and forfeited his inheritance—all, ALL, in a moment was lost. Eden's bowers were dressed in mourning, heaven in sadness, and man in guilt and shame. All was lost! What a change? A dark and dreary scene succeeds. Man, ungrateful, sinful man, is doomed, with his posterity, to sufferings, toil, pain, and death. He must go to the dust from whence he came; the decree went forth: "Dust thou art, and unto dust shalt thou return."

It is our happiness to live in a time when we, according to the promise of God, look for a "new

heaven and new earth, wherein dwelleth righteous persons." It is true that the righteous have looked for this in every age since the fall. The patriarchs, in their time, both in the antediluvian world, and the succeeding patriarchal age of Noah's earth. So of the kings, prophets, and holy ones of the Jewish, and of the saints under the gospel age, all, having no "continuing city," here, "looked for one to come. But we, dear brother, according to our understanding of the Scriptures, look for it to be ushered in, in the course of a very short time.

"When all its glory will stand revealed
To our admiring eyes."

Then will the second grand song be sung by angels, and redeemed man, at the birth of a new world that shall not be subject to any contingency connected with the will of man. "But the new heavens and earth that God shall create will abide forever." And the saints in this new and heavenly dynasty, "Shall take the kingdom and possess it forever, even forever and ever." Then

"His own soft hand shall wipe the tears
From every weeping eye,
And pains, and groans, and griefs, and fear,
And death itself shall die."

What a glorious hope? How full of bliss; unmingled, uninterrupted and eternal bliss. And shall we be among the sons of God, who shall be born of him in the resurrection to life, to inherit this possession? Have we the faith of father Abraham? I confess to you, my brother, that I sometimes fear, lest I should come short. May God keep us from falling, and preserve us blameless unto his heavenly kingdom.

Believing as we do, that this kingdom is nigh at hand, "even at the doors," we have been constrained to give up every unnecessary worldly consideration, that we might publish the "glad tidings" of the bridegroom's speedy approach, to the church, and the world. And so far as we may be able, by the blessing of God, to wake up the "slumbering virgins."

It is for this object, that I am now on my way to New York, with our beloved brother Miller, to give a course of lectures on the speedy approach of the Lord Messiah.

It will give you pleasure to hear that brother Miller's health is much improved, and that the prospect now is, that he will be able to go through with his lectures in that city, as advertised in the "Signs of the Times." We shall no doubt have a hard siege; but God is able to give triumph to his truth through Christ. Besides, I doubt not but we shall have the united prayers of the saints, (who believe the advent nigh) "scattered abroad."

In giving this course of lectures in New York, it will be one object, 1. To establish the doctrine of the *personal reign* of Christ in the millennium, instead of a *spiritual one*. 2. To show by historical prophecy, and the signs of the times, that Christ is at the door, and will very soon make his appearance a "second time" in his royal and magnificent robes, without a sin-offering, to the eternal salvation of his people. 3. To show, from history and the Scriptures, that every link in the chain of historical prophecy has been fulfilled but the last—"the coming of the Son of Man in the clouds of heaven."

We shall be met in this work by several classes of *opposers*. The first will be the advocates of the "world's conversion." The church has made her arrangements, and laid her plans for the world's con-

version. She will not easily give it up. She is bent upon it. She thinks she is really accomplishing it; though the world is growing worse; and the Catholics are girdling the globe and making ten converts to the *papal beast*, to their *one* to true Christianity. They will have it that the field shall all be cultivated, and every *TARE* rooted out, although the Head of the church has absolutely assured her that the wheat and the tares should grow together till the harvest—and that the harvest is the END OF THE WORLD. Will it be strange, if we meet with strong and combined opposition from this class of our opponents? Such infatuation will lead its subjects to a spirited defense of what they conceive to be the truth. But we must meet them with the word of God. If they will hear, they will be enlightened, disarmed, and will receive the truth.

A second class of opposers will be found among *Judaizers*. Some of them perfectly agree with us in the pre-millennial advent; and many of them think it is nigh. But they mix it up with Judaism, so that the whole effect of the doctrine of the advent nigh is lost. It is like all *error*, it puts the world to sleep on the grand question of eternity—the preparation NOW to meet the Lord in peace. What does it avail to talk to the wicked about a preparation for eternity at the speedy coming of the Lord: when at the same time the idea of the scattered descendants of Abraham to be gathered *before he comes*. Any poor rebel against the king can see, that if the Lord is not to come till *carnal Israel* is gathered, that he will not witness the coming of the Lord in his day, though he should be a second Methuselah! Those also, that look for his return *at the advent*, generally teach, that *probation* will be continued to the race, at least a thousand years afterwards, and some, three hundred and sixty-five thousand years!! This doctrine is stupifying to the last degree: it is not easy to say which is the most deleterious, the former or the latter. They are both fables. But from men who believe them to be the *truth*, we rationally expect opposition. Well, let it come, we are ready to meet it. The first principles of the Christian faith have set this matter to rest, in our minds. "THERE IS NO MORE JEW." Well, if there is no more Jew, then there are no promises for him! There can be no promises for that which does not exist!

Another class, and the third, which I may mention among opponents, will be found among the "*scoffers of the last time*." We shall find them in every sect, but more particularly among the Universalists, Deists, and Infidels. But many of these will be found among the anxious inquirers after the truth of these things, and the more candid among them, no doubt, will be converted to the faith. Their opposition will not retard the progress of the cause.

But I must close. I did not think of filling my sheet when I commenced, but so it is.—In my next I shall report what progress we may make in our work, by the permission of Providence.

Yours in the blessed hope,

JOSHUA V. HIMES.

Steam Boat Albany, North River, April 23d, 1842.

Editorial Correspondence.—No. II.

DEAR BRO. LITCH:—We arrived at New-York at 5 o'clock, on the 23d inst., and took lodgings at the Atheneum. Bro. Miller, however, commenced his lectures in the large hall of the Oppollo, and gave

three discourses at the usual hours of public service, to very good and attentive audiences. His health is now quite good. I never heard him speak with greater clearness, and power, than yesterday. In the morning he took up the subject of the personal coming of Christ, and the contemporaneous events. In the afternoon and evening, he illustrated the visions of Daniel, connected with the twenty-three hundred days. In the evening the audience was large, and while he gave his proofs of the time, of the coming and kingdom of God, they listened with the most profound attention. I have no doubt conviction was carried home to many minds, of the truth of the *time*, as well as the manner of Christ's second coming in his kingdom.

The prospect now is, that he will have a fair and candid hearing in this community. We saw several of the city clergymen in the congregation, who appeared to listen with deep attention. What effect it may have upon them we of course cannot divine, as, you know, we do not profess to be prophets. However, one thing we are assured of, the subject will be taken up by most of the ministers in some public way, and whether they preach against it, or for it, the cause will be advanced.

I learn that a sermon was delivered on the subject at the Tabernacle last evening, but did not learn the special topic of discourse, only that it was on the *second advent*. PROF. BUSH, also, gave one of his series of lectures on the prophecies at the College Chapel. Thus you see that the subject is being agitated in high places, as well as among the common people, and that "knowledge must increase."

In relation to our expenses here, I will just say, that the prospect is that we shall fall considerably short. The collections do not meet the daily expenditures. But if we are doing the work of the Lord, I doubt not but he will open the hearts of his servants to aid us. We are breaking up new ground. We shall have friends here in time to come, if they are not multiplied while we are now here. Our friends abroad will readily see that this is a most important place, and that from this city the word will go out into all parts of the country, and into many parts of the world. The influence of these lectures will be immense. Under these considerations we think the friends of the cause will not see us suffer for the proper means to accomplish the design without embarrassment.

Yours, in the work of the Lord,

J. V. HIMES.

New-York, April 25, 1842.

Christian Confidence.

"Cast not away your confidence, which hath great recompense of reward." The importance of this apostolic injunction cannot be too highly appreciated by the Christian. It is forgetfulness of it which so often involves the disciples of Christ in trouble and darkness—fills them with gloomy fears and foreboding of future evil, and of coming short at last.

But come, Christian brother or sister, and let us reason together:—How was you at first saved: was it because you was worthy of the unspeakable blessing of pardon and adoption that you were received? Or, was it because God for Christ's sake had mercy on you, sinful, unworthy and hell-deserving as you was? And have you ever, since that hour, had any thing, or done any thing to render you more worthy

except what his grace has bestowed? If not, is his arm shortened that it cannot save? Or, is his ear heavy that it cannot hear? Rather, is he not the same, and the conditions of his grace the same; that by grace are ye saved, through faith? Yes, it is this gospel faith, faith in Christ as the resurrection and the life, by which ye are saved, if ye hold fast the beginning of your confidence steadfast unto the end. This faith unites us to Christ and secures to us his omnipotence while we hold it fast; it is the victory that overcometh the world. But, perhaps you say, "It is all true; but I am so prone to unfaithfulness and wanderings that I feel condemned and cannot trust as I used to do." That indeed may be. But will you gain any thing even then by letting go your hold on Christ? The rather take hold of him with a firmer grasp, and confess all your wanderings, and his grace is still sufficient for you. All things are possible to him that believeth. True, say you,

"But the most impossible of all is
That I ere from sin should cease;"

But can you not add,

"Yet shall it be, I know it shall,
Jesus look to thy faithfulness;
If nothing is too hard for thee,
All things are possible to me."

Were the Christian set in his own strength to resist and overcome the world and sin, he might well despair. But it is not so; it is only to confess our sins, and he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. It is "he who is able to do exceeding abundant above all that we can ask or think," that has called us, and who also will do it. O what a rock on which to rest; Jesus Christ, the same yesterday, to day and forever; a rock that never shall be moved. He is made of God unto us, wisdom, righteousness, sanctification and redemption. And he too is the hope of eternal life. Cast not away then your confidence which hath great recompense of reward. In every emergency, and in temptation's darkest hour, look up to Jesus and say, the Lord is my portion, saith my soul, therefore will I trust in him, and you will surely find deliverance.

Bro. T. F. Oaks,—Has just returned to the city from a tour in the state of Maine, where he has been lecturing on the Second Advent. He brings encouraging news of the success of the cause in that quarter. He will commence a course of lectures in Belfast, in the congregational meeting-house, Monday, May 9th, 7 o'clock, P. M.

Hartford.—We learn that the brethren in this place are much encouraged since the Conference. The clergy have made but little or no opposition. *Their strength is to sit still.*

Conference in Pittsfield, N. H.

There will be a Conference of Christians, expecting the second advent of our Lord Jesus Christ, to raise his saints who sleep in the dust of the earth—to change those who are alive on the earth at his appearing, that they may be caught up and enter together with Him into the marriage—to destroy the wicked, who are alive on the earth—to cleanse the sanctuary by fire, and make it a dwelling-place of righteousness, and then to descend with his saints in the New-Jerusalem, take possession of the new earth, and set up that kingdom which shall never

be destroyed. The conference will not be a place for unpleasant controversy, but to comfort one another with the promises of Christ's coming, and to cultivate that love and union among brethren, which will be perfect when we see Christ and are made like him.

The Conference will commence on Monday, May 23, in the Free-will-Baptist meeting-house in Pittsfield, at 10 o'clock A. M. Ministering brethren and friends who love Christ's appearing, are invited to attend and unite in the privileges of the Conference.

BRO. CALVIN FRENCH will commence a course of lectures in the above named place on Saturday evening, May 21st.

Boston, April 27, 1842.

Lectures in New York.—Bro. Miller was to commence his lectures on the 24th in the Opoll Rooms, 410 Broadway. His health is quite improved, and on the 23d inst. in company with Bro. Himes, were on their way to the city. We shall duly report the progress and success of the lectures. We trust much good will be accomplished in that great city by them.

True.—A correspondent writes—“I shall try to procure another subscriber, and if all your patrons will add another, then your number will be doubled.”

The Troubles in Rhode Island.—For some months past have kept the people there in a state of constant agitation, in consequence of each of two parties attempting to exercise the supreme power of the state, or to administer the government under two separate constitutions or forms of Government, one being the old form under which the state officers were chosen under the old charter before our separation from the British Government—the other, being that which was recently formed by delegates chosen by voluntary meetings of the people, somewhat irregularly, called, “the People’s Constitution.” “The Suffrage Party,” as they are called, a majority of whom voted for this constitution, numbered about 14,000 at the polls, but in choosing their state officers under this irregular constitution, there was a falling off, of more than one half, many towns not choosing representatives, or voting for them, which showed their want of confidence in the legality of the proceedings. The legislature of the state on the other hand, sent out a form for a constitution to be voted for by those who had been accustomed to vote for state officers, viz. the freeholders, of whom a majority voted against it. Whereupon those opposed to “the People’s Constitution,” considered the old form in force, and chose their state officers—Governor, Senators, Representatives, &c. accordingly. A special session of the legislature of these was called by the special power of the Governor at short notice, and met together at Providence, on Monday, April 25. The legislature under “the People’s Constitution,” were to convene on Tuesday, May 3d, and military preparations were being made by their party, to secure their attendance, and by the other party and the legislature to prevent it.

Previous to the first assembling of the legislature, however, application was made for advice and aid to the President of the United States, who was decidedly in favor of the legislature or old legislative party, in this affair, but thought himself not authorized to send on a military force, till the occurrence

of some actual insurrection, or out-break. The letter from the President containing this information had an evident effect in disheartening the new party, or “Suffrage party,” and several of their candidates resigned.

A new project for calling a convention for forming a constitution was brought forward by Mr. Jackson, in the legislature, on Tuesday, April 26, which provided for meetings in June of all the male citizens over twenty-one who had resided in the state one year, and in the town or city where they were to vote, three months, and had paid a tax on property within the state, all within a year of the election, who were at such meetings to choose delegates to a convention to be held the first Monday of August next to form a constitution. This proposed constitution had not been acted upon when this article was written or the action of the legislature had not reached the writer, April 28. In this newly proposed plan an objectionable feature in the old, of excluding colored people from the privilege of voting, was omitted, and no distinction of color proposed. Some constitution embracing equal rights, will soon be adopted. D. H.

Second Advent Conference in Canada.

A Conference on the second advent of Christ will be held in the Union meeting house, at STANSTEAD, LOWER CANADA, to commence Tuesday, May 31, at 10 o'clock, A. M. Bro. Litch and others from the States are expected to be present on the occasion.

COLCHESTER, VT., AND VICINITY.—We are requested to say that individuals in the vicinity of Colchester, can obtain a supply of second advent publications of Dea. E. Spencer, near the Congregational and Baptist meeting-house in Colchester. Also subscriptions for the Signs of the Times may be paid to him.

COMMUNICATIONS.

The New Heavens, &c.

When I hear men, in order to evade the force of argument, which lays prostrate the theory of their selfish natures, declare, that the New Heavens and Earth were the Gospel dispensation, set up nearly 1840 years ago, it reminds me of “the drowning man catching at a straw.”

The only way to elude the force of Paul’s “habitable Earth to come,” the Apocalyptic “New Jerusalem,” and the “New Heavens and Earth” of Peter, with the marked time of their introduction, viz. after the conflagration of the present heavens and earth; I say the only way to elude the force of these and others, is to make the new heavens and earth to be allegorical.

This is a bold attempt of *some modern authors*, who choose rather to strain the word of God, than their own *notions*. 2d Peter iii. 13. “Nevertheless we according to his promise look for a new heaven and a new earth, wherein dwelleth righteousness.” Is this real, or only figurative? The words are clear, and why not interpret in the literal sense, unless it make an absurdity in the subject matter; but it does not, it cannot, unless the power of God’s word has failed. The very sense of the context is a sufficient proof for a rendering in a literal one. St. Peter uses the same phrase twice before in the same chapter. “The old heavens and earth” verse 5th. “The

present heavens and earth,” verse 7th, and now again, in the 13th verse he uses it, “The new heavens and earth.” That he used them in a literal sense in verse 5th and 7th, none can honestly question; and as there is no mark of a new signification given from verse 13th, we are bound to understand that also in a similar sense.

The Apostle informs us, that this new world is to appear after the conflagration.—Therefore it cannot be understood of any moral renovation at the setting up of the gospel dispensation, as these allegorists pretend. And if we follow some of our literalists still farther, who refer the conflagration spoken of by Peter, to the destruction of Jerusalem; and the new heavens and earth, to the setting up of the gospel dispensation, we discover at once that their fallacious allegorical theory dates the setting up of the new heavens and earth about 40 years previous to the conflagration. Peter’s express to the contrary notwithstanding; he says, after speaking of the present heavens and earth being dissolved, that nevertheless, that is, notwithstanding that wonderful dissolution of the present heavens and earth, we do according to God’s promise expect a new heaven and earth to be a fit habitation of the righteous. The apostle was looking for a new heaven, &c.; he was looking for something yet to come. The gospel had already come, consequently we infer that the gospel dispensation is one thing, and the new heavens and earth another.

If the above cited passage is not to be understood in a literal sense, I know not what bars the Spirit of God can set to keep us from allegorizing any and every passage of scripture, both in the Old and New Testaments.

For one I am looking for that new heaven and earth which is to succeed the first resurrection, “into which there shall in no wise enter, any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb’s book of life.” Yours, &c., loving the substance rather than the shadow. Hudson, N. H.

Encouraging Letter.

The glorious doctrine of the near coming of our Lord Jesus Christ, is fast gaining ground in this thriving village. Brother L. C. Collins has just closed a course of nine lectures in the Methodist Chapel, which have been well attended, many of whom are anxiously inquiring after the truth.

I have no doubt but that from thirty to fifty are thoroughly converted to the truth of the doctrine.

A very deep, religious state of feeling pervades the minds of very many in the community, and some are seeking the Lord with all their hearts. The last evening that Brother C. was with us, from 12 to 15 came to the altar for the prayers of Christians, and it was a melting and glorious time—some of the ministers of Christ, and many of the professed followers of the despised Nazarine, stand aloof and are suspicious of the result of the midnight cry—but I pray God that their eyes and hearts may be opened, and that all the friends of Jesus may join in giving the alarm.

My soul is deeply interested in this work, and my faith is as strong as the pillars of heaven of the truth of the coming of Christ within 2 years of this date.—Glory be to God for the hope of having a part in the first resurrection.

RANDOLPH E. LADD.
Cabotville, April 16, 1842.

DEPOT OF SECOND ADVENT PUBLICATIONS.

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Letters

Received up to April 30. From Post Masters in Edgarton, Mass.—West Boylston, Mass.—Walpole, N. H.—New Market, N. H.—New Ipswich, N. H.—Fair Haven, Mass.—Essex, Vt.—Cowlesville, N. Y.—Shrewsbury, Mass.—North Springfield, Vt.—Union Mills, N. Y.—Colchester, Vt.—South Farnworth, N. H.—Sutton, N. H.—Strafford, Vt.—Londonderry, N. H.—Franconia, N. H.—Durham, Me.—N. West Bridgewater, Mass.

From A. Phelps, Rev. G. Cox, Rev. H. B. Skinner, Charles M. Fay, John Howes, Sheldon P. Gilbert, Moses Winchester, Henry Frost, Charles D. Gale, D. Burgess, Jonas D. Johnson, J. Harlow, Richard Walker, Thos. F. Barry, Geo. A. Reed, James Tolman, Washington City, Capt. Wm. Fitz, William Owen, Eld. Timothy Cole, D. Burgess, E. B. P. Bristol, R. I.

Conference in Boston.

Will commence on Tuesday, May 24th, at the Melodeon, and continue through the week. We anticipate a full representation of the friends of the cause, both of the ministry and laity, at these Conferences. The believers in the doctrine of the Second Advent at hand, are rapidly increasing throughout the country. And as our time is short in which to do up our work, no trifling excuse should be permitted to deter us from convening on the occasion. A commodious place has been secured for each of the Conferences; and our cause will not suffer, to say the least, by a comparison with any of the great causes which claim the attention of the public during these interesting weeks.

Another thought is, that it may be the last Anniversary Week the world will ever see; and if it should be thus, can we be clear and not have embraced such an opportunity of giving distinctly, firmly and unitedly, and with our whole strength, the Midnight Cry to the congregated tribes of our American Israel, before the great day of the Lord come upon us? Brethren, think on this subject, and act promptly.

General Conference in New York.

A session of the Conference will be held in New-York City, at the Oppollo Rooms, 410 Broadway.—It will commence May 11th, at 10 o'clock, A. M. and will continue several days. Mr. William Miller will lecture evenings during the time. Friends coming into the city, will call at 410 Broadway.

J. V. HIMES, Secretary.

TERRIBLE CALAMITY !!!—On Friday last, as the boys belonging to the Farm-School, on Thompson's Island in Boston harbor were returning from a fishing excursion on which they had been with their teacher, Mr. Peabody, and a boat man, when near the Island so as to be cheered by the boys on shore, a squall struck the boat and capsized it; and 22 boys with the boatman and teacher found a watery grave.

This was awful indeed, and will serve to increase the consternation of the public mind at the calamities of the times. But what is it when compared with that terrible day that cometh when all the proud and such as do wickedly shall be stubble, and the day that cometh shall burn them up!

To CORRESPONDENTS.—We have several communications on hand which will be forthcoming soon.

Signs of the Times

Is published weekly, at No. 14 Devonshire Street, Boston, by JOSHUA V. HIMES, to whom all letters and communications must be addressed.

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J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 6.

Boston, Wednesday, May 11, 1842.

Whole No. 54.

Lectures on Prophecy,---No. V.

BY JAMES A. BEGG, GLASGOW.

The value of Scripture Prophecy as a light to
the Church.

Let us not then lightly esteem what holy men of God have in old time spoken of future scenes and times, when they were moved by the Holy Ghost. Think, my dear friends, of the fact, that the glory which, in distant prospect, gleams upon creation, now groaning under the bondage of corruption, was given to the saints of God in tones of deep affliction—think how God would turn the curse into a blessing, and comfort those whose tears are made to flow at seeing men run on in sin, by telling of a time when righteousness shall run down our streets as a mighty river—think how he would lighten the burden of oppression by setting our hearts on the coming blessedness, when the Lord alone shall be king over all the earth—think how he would renew the heart of the rebellious weary captives, scattered into every land, and console them with the promise that they shall yet see Jerusalem a quiet habitation—think how he would enable us to bear our pilgrim state with the assurance of a city which hath foundations, whose builder and maker is God—think of all the glorious things foretold by Isaiah, by Jeremiah, by Ezekiel, and by other holy men of God when they spoke as they were moved by the Holy Ghost—think of the Savior's own predictions, of His return, and of the presence of the comforter till He shall appear—think of the sustaining power experienced during days of labor and trouble, by Paul, by Peter, by James, and by John, and declared by them, to be shared by others while contemplating the glories of the new creation—and, under such consideration, be ashamed and afraid concerning your state, if you are willing to dispense with what ought to be so highly prized.

Unbelief is, indeed, the great hindrance to our advancement in this as in other Christian attainments; and we may be mourning over difficulties and discouragements which only our own ignorance of what God has declared, is the cause of our sorrows. When, in the feelings of disappointment, and burdened with grief, the disciples journeying to Emmaus, said, "We would that this had been He who should have redeemed Israel," they discovered their previous unbelief of what Christ had, personally, once and again foretold,—that he must be three days and three nights in the heart of the earth. So in regard to other truths, God may have given what is necessary to enlighten, while his church, neglectful of the blessing, may wander from the path, or sleep in security amid the dangers which surround them. We are not, therefore, the less called to bear renewed and continual testimony to the importance of the study of sacred prophecy, by the fact that its light is at present little regarded. The virgins are asleep, and it may be difficult to awaken them; but the sleep is unseasonable, and kindness demands that we should do our utmost to arouse them from their guilty slumber.

Do you excuse your indifference by replying that the language of prophecy is difficult to be understood, and that in various ages men have given interpretations which time has falsified? I do not deny that there are some parts of Scripture prophecy the meaning of which is less obvious than others; nor do I deny that some have wrested prophecies hard to be understood, to their own destruction, as they do also the other Scriptures. I further believe that the knowledge of some parts of Scripture may be of more importance at one time, and in reference to particular circumstances, than others. But there is no part without its relative importance, and I beg of you to remember that it is the sure word of prophecy "whereunto," our text affirms, "ye do well that ye take heed." When charges of folly and extravagance are brought against us for the study of that sure word, I comfort myself, and desire to comfort others with the same consolation, that it is the gracious gift of the God of wisdom, not designed to mislead, but essentially necessary for our safety and enlargement.

Difficulties, doubtless, will be found, but there is no necessity for any thing remaining dark that it is good for us to know. God is willing to give light, and the more we submit ourselves to the teaching of His Spirit, will these difficulties disappear. To Him, the future is known as the present, and the more we learn of Him, the more will we be prepared for further attainment of the knowledge of His blessed purposes. Even the deep things of God are revealed to us by his Spirit. There is no unwillingness on God's part that his own exceeding great and precious promises should be fully enjoyed, and this they can only be, when truly understood. But human learning is not that which is most essential to the comprehension of God's truth, but the mind and will to enter into His counsel. But if in the consciousness of need of help for understanding, we seek it from the Holy Ghost, by whom the holy men of old were moved to the utterance of his prophecies, we shall not ask in vain.

This leads us to notice briefly the solemn warning of the apostle, which forms the latter part of our text: "Knowing this first that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." verses, 20, 21. Various mistaken interpretations, as they appear to us, have been offered of these words, which we may not now stop to notice or attempt to refute. It is sufficient for our purpose that we give what appears to us the true interpretation, or, to speak more correctly, the true translation. Much obscurity has resulted from rendering *hidias* "any private," which obscurity would have been avoided had it been translated here "your own" as in Matt. i. 1. Christ came unto "*His own city*"; and John x. 3, "He calleth His own sheep by name," and many similar texts. The word would then read, with obvious propriety, "Knowing this first, that no prophecy of the

Scripture is of your own interpretation;" and thus would they be in harmony also with the reason assigned, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the *Holy Ghost*." It is not a *human* thing at all—it is not of the will of man—having been given by the Holy Ghost, it is not of our own interpretation, but can only be rightly interpreted to us by Him.

This surely is not a reason for your neglecting the word of prophecy. It is, however, a reason why you should ask that you may receive understanding from the Spirit of God. And this is what I now desire to press upon you. O forget not prayer to the God by whom the prophecy of Scripture has been inspired, that he may impart unto you their light. Pray as to one who wills to teach, who longs that you may receive knowledge from Him, and that you may thereby have hope. It was for the consolation of his disciples, sorrowing at the prospect of their bereavement, that Christ said of the Spirit he promised them as a Comforter, "He will show you things to come." John xvi. 13. It is indeed in His light that we shall see light clearly. Those only who have received the Spirit of God, can know the things of God. The prophecies, therefore, which holy men of God have uttered, being moved by the Holy Ghost, those only can understand who have in them that same spirit. The interpretation is not to be of ourselves, but is to be received from above. Surely to the Christian it cannot seem as if this were cause of despondency or regret. The Spirit is ever present, and ever ready to teach. This is indeed the most important qualification for the understanding of prophecy—and it is that which all may enjoy. While men are ever ready to discourage the study, by asserting that many other qualifications are requisite, this is the only one the apostle declares to be so, for our being brought into the mind of God as it is revealed in His word. And while we are far from undervaluing attainments, which may and ought to be consecrated to the service of God, and which when so consecrated, are useful in their place, yet we must repeat that what is necessary to be known of prophecy as a real light to our feet, and a lamp to our path, may be enjoyed where much learning is wanted—and that that learning may be possessed and be used only to lead away from the truth.

But if we are called so expressly to know that prophecy of Scripture is of our own interpretation, but can only be rightly interpreted by our receiving the light of the Holy Spirit, what care ought we to exercise, that, by substituting human interpretations, we do no injury to our own souls, nor bring discredit on prophecy itself. When we look at the many expositions, and systems of exposition, which have successively been demonstrated to be based on mistaken principles, we can see the necessity for the apostolic warning, in the evidence thereby furnished, how much the apprehended evil has hitherto been incurred. The

same painful reflection is forced upon us by a consideration of the fact, that some who formerly seemed eager students of Scripture prophecy, are pointed to as having left Scripture truth, and gone into deep delusion. The lesson thus taught is indeed afflicting, but it ought also to prove salutary,—it is not that we should be deterred from the use of prophecy in God's prescribed method, and with His proffered aid—it is not that we should neglect that for which he claims our taking heed, or be afraid to avail ourselves of the light that shineth in a dark place—but that we should feel our need of the divine interpreter, and, feeling this, ask that we may receive it. Let us now be especially careful that we do not add to the discredit, which human interpretations, unsanctioned by the Holy Spirit, have already brought upon the truth of God, nor go beyond our measure in any case, but rather be silent where we cannot say he has cast his own light over it. The sin and error of those referred to, is, their having left or neglected Scripture. The value of prophecy, as the hope and guide of the church, may indeed be the very reason why the enemy of souls has been the more insidious and persevering in his efforts to bring it into disrepute. His past success in this is, however, but additional reason why we should not allow him to cheat us of that which God has provided, "that we, through patience, and comfort of the Scriptures, should have hope," The light to which we are called to take heed is expressly designed to bear upon the darkness which he is ever seeking to cast over the ways and will of God, and his craft and his malice may be expected to continue, and even to increase, until the day of his destruction shall dawn, and the day-star arise in our hearts. But "unto him that overcometh, and keepeth my words unto the end," says the faithful and true witness, "I will give him the morning star."

Is it then so, my dear friends, that this is the world's might—that its affairs are managed in the power and spirit of the prince of darkness—that the various schemes and Godless efforts for the amelioration and improvement of the condition of men, are all but parts of the unsubstantial dreams of night and of darkness? Let me, then, now ask, do you feel its darkness, and have you received the light which stands opposed to it all?—O then let us be as children, not of the night but of the day—not as having our hope or our portion in what shall not survive beyond the night, but be dispelled by the glory of the Sun of righteousness—and let us remember, that although we live in an evil time, and walk among those who yield themselves to darkness rather than light, yet if we have been brought from our disobedience we are to show forth the praises of Him who hath called us out of darkness into His marvellous light. Let us gird up the loins of our minds, be sober, and hope to the end, for the grace which shall be brought unto you at the revelation of Jesus Christ." 1 Pet. i. 13. And if in the dark and dreary night when surrounded by dangers, you would hail the first glimpse of dawn, then if you feel as you ought the pressure of this long dark night upon your spirits, and if you have any true understanding of the glory of your Lord, your eyes will be constantly straining forth in the hope of soon beholding the bright Morning Star.

I have said that the apostle does not take the place of apologist for those who give heed to the revelations of Scripture prophecy; and this may suffice as a reason for our not doing so on

the present occasion, when we have done little else than expound his words. I would seek to encourage you by every means to a consideration of its sublime and interesting discoveries; for, if in the days in which Peter wrote, this was a matter worthy of such regard, to us it should be so much the more so, as you see the day approaching. If while in this tabernacle he would esteem himself guilty of negligence if he did not always press such lessons upon believers, although they already knew them, it becomes not religious teachers now to reject or be indifferent to them—and if he would enable them even after his decease still to recall, what on the subject he had previously declared; and as this is a subject which cannot lose its interest, but which now grows in importance and will do so, until the day shall dawn, we may be allowed in the spirit of the apostle to seek to put our admonition upon record that it may survive, if it should please God that we also should sleep in death before the archangel's trumpet sound. You can only be prepared to hear and to see what is coming upon the earth, without terror and dismay, through the knowledge of the purpose of God, and the issue of the whole, in the glory of Christ, and your own participation in His joy. Already, in the nations' troubles, the evening star may be seen—but, as in the natural heavens, this same star will soon appear as the bright harbinger of day. "When these things begin to come to pass," said our Savior, speaking of his return in glory, "then look up and lift up your heads, for your redemption draweth nigh." Even so come, Lord Jesus. Amen.

Extracts from Fitch's Sermons.— No. 4.

5. Another thing which will be done by Christ at his coming, will be to create new heavens and a new earth. Peter, in the same chapter in which he speaks of the burning of the world says, in immediate connection, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Peter and those to whom he wrote, therefore, had a promise of a new heaven and a new earth. This promise is contained in the prophecies of Isaiah. "For behold I create a new heaven and a new earth: and the former shall not be remembered nor come into mind. But, be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy." Again it is said by the same prophet, "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain." John also tells us in the Revelation, "And I saw a new heaven and new earth: for the first heaven and the first earth were passed away and there was no more sea." Christ, therefore, will create new heavens and a new earth at his coming.

6. Christ, at his coming will bring all his saints into the new earth which he creates, and dwell among them. John was directed to say, Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be friends of God and of Christ, and shall reign with Him a thousand years!"

"And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men,

and he will dwell with them and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write; for these words are true and faithful. And He said unto me, it is done, I am Alpha and Omega the beginning, and the end. I will give unto him that is a thirst, of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God and he shall be my son. But the fearful, and unbelieving, and the abominable, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death. And there came unto me one of the seven angels which had the seven vials, full of the seven last plagues, and talked with me, saying, Come hither, and I will show you the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal! Thus you perceive, my hearers, that Christ when he comes, will raise the righteous dead, change the righteous living from corruption to incorruption, from mortal to immortality, and take them up together to meet the Lord in the air. He will then burn the world with the wicked in it; after which he will create new heavens and a new earth wherein dwelleth righteousness. Here he will gather all his people, the bride, the Lamb's wife—the New Jerusalem out of heaven. It was this multitude of the redeemed whom John saw and heard, when as the Lion of the tribe of Judah took the book to open the seals, "The four beasts, and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

The remaining point of my discourse I shall defer till afternoon, and close for the present, with two or three remarks.

1. We may see from our subject, that God will at length gain a complete victory over the devil and wicked men.

This world was made for a habitation of holiness. At its creation the morning stars sang together, and all the sons of God shouted for joy. Holy beings were placed here to dwell in the unclouded light of God's face, and to enjoy the nearest communion with him continually. But Satan came, and sin and ruin followed through his wiles. But Christ, the Maker of all things, will at length banish sin and overpower Satan, and purify the earth from all its corruptions, and dwell here with the whole multitude of his people, formed anew into that likeness of God in which they were first created, and thus Satan's overthrow, and Christ's triumph will be complete and eternal.

2. There is much in our subject to cheer the hearts of God's people. You mourn, Chris-

tian, over the prevalence of sin, and the dis-honor done to your God and Savior; but he will one day vindicate his own honor, and triumph gloriously over all his foes.

You mourn over the remains of sin in your own heart; but he will complete your triumph over all your spiritual enemies, and throw around you the spotless robe of his own righteousness, as fine linen, clear and white, and you shall reign with Him in glory. "Wherefore comfort one another with these words."

3. There remains a strange punishment for the workers of iniquity. How strange that feeble men should dare to sin against Him who made the universe; who can turn "the dust of the earth into brimstone, and the streams thereof into burning pitch," and make "a fire to go before Him, and burn up his enemies round about!" Yet there are those who, in spite of all that God has done, and all He has declared He will do, will still trample on his laws. Let not such flatter themselves that because God is long-suffering, he has forgotten their sins, or His declared purpose to make the wicked as stubble, and to bring a day that shall burn them up, and leave them neither root or branch.

Let such of my dear hearers, as would not meet the righteous anger of God, in that day when the world shall be on fire, seek now a refuge in Him, who alone is mighty to save.

Light wanted on Zechariah xii.

DEAR BROTHER,—I want light on that portion of scripture recorded in Zech, 12th chap. with the first verses of chap. 13th. Not having been a constant reader of your paper, I know not but you have already given an exposition of that portion of the Bible. I think we have there a very clear prediction of the conversion of the Jews generally, to Christianity, before the Savior's Advent. None will pretend that the 10th and following verses of chapter 12 have had their fulfilment: consequently, it must be accomplished, either before, or at the coming of Christ.

I think the latter cannot be true, for the following reasons:

1. It is to take place when God shall "pour upon them the spirit of grace and supplication," which will not be done at the time of the Savior's second coming. (This was fulfilled in the apostle's days.)

2. They shall "mourn apart," one from another, each seeking and finding retirement, and solitude, which cannot be done at the great and last day. (This shows their individual convictions.)

3. The "mourning" will be of a tender and subduing kind, as for an only son, for a first born. But the mourning of the wicked, at the last day, will be full of horror and desperation! (This is true. Godly sorrow, as above.)

4. This mourning will be shared, and this grief felt, by all the "families that remain in the land," being one third part, which excludes such as have died and passed away. But that at the Advent will include all the wicked, of every time and place, and not merely such as remain.

5. This mourning is to be followed, or attended, by the "Opening of a Fountain to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." But the coming of the Son of Man will be the closing up, eternally, of that fountain, to which the wicked, both of the Jews and Gentiles, were

in their life-time invited to come. (When the Gospel was first preached to Jews.)

Such are some of my reasons for not being able to apply the words to that approaching event. (True, cannot apply.)

Let it not be objected, that I put off the opening of the fountain for sin and uncleanness to the time when the Jews shall turn to the Lord. I hold that the fountain was opened prophetically, long before Christ was lifted up on the cross; and that patriarchs and prophets, and all who in old time believed in him who was to come, were washed through him. I hold that the Fountain was opened literally, when Jesus said, "It is finished." But the "House of David, and the inhabitants of Jerusalem, have closed it against themselves by their unbelief, and their blasphemies against Christ until this day. But when they shall receive the "spirit of grace and supplications, and shall mourn for him whom they have pierced." "In that day there shall be a fountain opened to the house of David, &c. Should any one attempt to apply the Prophecy to Christians, I think he will stretch himself beyond his measure," in coming so far. There are too many things mentioned in details in that connexion, to allow of such an interpretation.

I might proceed to set the time when I think the words will be fulfilled, and give my reasons for that belief. But as I desire to get light, before I attempt to give it, I will write no more now. What I have written is not so much with the expectation of instructing any one, as with the design of giving you a better opportunity to meet my case, definitely, so as to give me the light I want; consequently, I shall be equally well pleased, whether you publish this, and append your own exposition of the plan; or give your exposition alone. Yours in love,

B. M. HALL.

Essex, Vt. March 17, 1842.

ANSWER TO THE ABOVE.

Exposition of Zechariah xii. 10—14.

The difficulty which Bro. Hall has with this passage is owing to a tradition which he has imbibed or been taught, that all Jews in some age of the world must be converted to God. Therefore he will not believe because it is not fulfilled according to his small notions.

This was the very way, that the unbelieving Jews rejected Christ; because he did not fulfil the scripture as their traditions taught them, they are looking for him yet. Now, let us suppose that God should tell Bro. Hall that there

was no more Jew, that he is not a Jew in the gospel covenant, who is one outwardly; but he is a Jew who is circumcised in heart. And the Jews were no more than Gentiles now under the gospel, all included in unbelief, that God would have mercy on all alike who would believe, and that Gentiles are fellow-heirs of the same body, and partakers of the same promises in Christ as the Jew, and upon the same conditions. And suppose Bro. Hall should believe God, and let go of his Judaizing notion, that all Jews in the flesh must be saved, and then an infidel should charge the prophet Zechariah of telling an untruth, for the families of David, Nathan, Levi and Shimia have not mourned apart; and now the Jews have

lost their genealogy, and no one can possibly tell who belongs to these families; and of course now it could not be fulfilled to the satisfaction of any man living? What could Bro. Hall do? Give up the Bible. No, I hope not. I think he would read it over something in this

manner. Has God poured upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication? Would not the answer be, Yes? When? In the days of the Apostles, See Acts ii. 32—42. Did they mourn then? They cried out, when they found they had a short time previous been the means of having their Messiah crucified; for they no doubt had been many or all of them, in the rabble, which cried, Crucify him! crucify him!

And how can we doubt, that when they were thus convicted, that each one mourned apart for his own sins, husbands and wives and families. How many cases of this kind do we see even among us: when men are convicted of their sins, it is perfectly natural for them to seek to be alone, and retire into their sweet chambers, or groves; how much more would these convicted Jews be apt to do it, seeing they had publicly, a few days before, cried, crucify him, whom they now were convinced was their Lord Christ. Bro. Hall may say that all the families which remain alive at Jerusalem are thus to mourn and be converted, and this was not true at that time. I answer, the prophet has explained what is meant by "All the families that remain," Zech. xiii. 8, 9. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people, and they shall say, The Lord is my God."

Compare this with Acts iii. 25, 26. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

See the word, "every one of you," a stronger term than is used by the prophet, yet it was truly fulfilled, every one who mourned in Zion were comforted, a remnant shall be saved, and this was to be "first," before the Gentiles were to be called, the remnant of the Jews were to be called, to mourn, or repent, and be saved. This was to be done in the day when there "shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, &c."

Bro. Hall acknowledges this fountain was opened literally when Christ died. Then this prophecy was literally fulfilled. I know of no rule to say, "that day," means another day, 2000 years from the time the fountain was opened. I see no difficulty in believing that this prophecy of Zechariah, 12th and 13th chapters, were truly and literally fulfilled, when God raised up his Son Jesus and sent him first to bless the Jews, and to turn every one of them who would mourn, from his iniquities, and after he had taken a people from among the Jews, to turn to the Gentiles. See Rom. ii. 7—11. "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; But glory, honor, and peace, to every man that worketh good; to the Jew

first, and also to the Gentile; for there is no respect of persons with God."

Now let us read this text as our Judaizers read it, with this veil on, "But glory, honor, and peace, to every man that worketh good, to the Jew first, and also the Gentile," and then to all the Jews that remain: "For there is a respect for the persons of the Jews, with God." This is the plain and simple reading of our Judaizing brethren, and like the Pharisees of old, they will never believe scripture is fulfilled, until the day of vengeance overtake them as a thief.

W. M.

THE SIGNS OF THE TIMES.

BOSTON, MAY 11, 1842.

Editorial Correspondence.—No. 3.

DEAR BRO. LITCH.—Since my last, our meetings have gone on without interruption, and with increasing interest. It is exceeding difficult to get up an interest in this city, on any moral or religious question. The people move in masses. Make a thing popular, and all will go with it. Let the papers give their puffs, and the clergy and professional men their approbation, and the mass moves. It is to be feared that many go on in this way without proper examination, and favor subjects that, upon a full examination, they would utterly reject. In our case we have neither the editors or professional men to favor us; but, on the contrary, their influence is, almost without exception, against us. We quote one honorable exception among the religious papers in this city, the New-York Luminary. It thus notices Mr. Miller and his lectures this week:

REV. WM. MILLER.—This distinguished man of God commenced a course of Lectures in this city at the Apollo Rooms, 410 Broadway, last Sabbath morning and is to continue them at that place at 7-1/2 o'clock, each evening until the 8th of May. His subject is the "Second Coming of Christ and the end of the world in 1843." We have heretofore paid some attention to his published lectures, and we frankly acknowledge we could not find anything in them to rail at, as some professedly good people do. On Tuesday evening last, in listening for ourselves, we were deeply impressed with his application of the prophecy of Daniel, xi. 30-48, to the institutions of Papacy, and the career and fall of Napoleon Bonaparte.—We believe that Christ will come, whether in 1843, or before, or after that time, we know not, but it will undoubtedly be soon.

"His coming will be as unexpected to thousands in our world as the "coming of a thief in the night." And we know of no good reason why Bro. Miller is not profitably engaged in his Master's work, while sounding the midnight cry, so long as he does not authorize the people to put off looking for his coming the next hour."

Some one of our numerous hearers wrote the following, which was published in the Journal of Commerce, the 28th inst.

"Mr. William Miller is lecturing on the prophecies at the Apollo Hall every evening. We have just completed our granite Exchange and other buildings, made to last a thousand years, and a splendid church is now building on the site of old Trinity, no doubt expected to be used through the millennium.

"Were New York at the foot of Vesuvius, we might now and then be alarmed, and perhaps fear even the speedy conflagration of the whole world: but whilst our commerce is stretching over every sea, and we are building and 'marrying and giving in marriage,' it is hardly to be expected that many of our citizens will believe in Mr. Miller's view of the end of this world in 1843. The writer heard Mr. Miller for the first time on Tuesday evening last. His view of the papacy and of Buonaparte, as subjects of the prophecy of Daniel, was calculated to lead to the study of the Scriptures with new interest.

"Mr. Miller is a plain man, and manifestly sincere. His manner is earnest and forcible, and his exposi-

tions of the prophecies show not a little study of the Bible and of History. The speedy coming of Christ is a theme which, if contemplated, tends to a preparation for that grand event, although the precise time may not be regarded as revealed to us. CITIZEN."

This article has done good, in calling attention to the lectures; although the author has not committed himself, yet we thank him for the favor thus conferred upon the cause. With these exceptions, the papers have either treated us with silent contempt, or done what they could to bring us into disrepute.

The clergy, with a very few exceptions, have given their entire influence against us. Even those who profess to believe in the pre-millennial advent, (the judaizers) afford us no sympathy. This is as I expected. What has Judaism to do with Christianity? What can we hope from those who declare that the nation of the Jews must return to Palestine before the Lord can come? Some of them go so far as to make a belief in the Jews' return essential to salvation!!! This is one of the monstrosities of Judaism.

Notwithstanding all the opposition, and contempt that we have had to meet from all quarters, our meetings have gradually increased in number and interest. Yesterday, (Sabbath,) the large saloon of the Apollo was thronged with anxious and attentive hearers. Br. Miller begins to be known as he is—hitherto he has only been known as "crazy Miller," the "false prophet," &c. But now, his audiences are composed of the most intelligent and respectable class of citizens, and strangers from all parts of the country, who listen to his lucid expositions of prophecies with the most profound attention. The novelty of the subject has passed away, and given place to reason and candid investigation. The TIME, which has been so much opposed, by friends even, as well as opponents, is now listened to with as much, or more interest, than the manner of Christ's coming and kingdom. Many have already embraced the time, and are looking for Christ in 1843. While others are disarmed of all objections, and frankly avow that they have nothing to bring against it.

We have hearers from all denominations of Christians,—and some from most, or all the churches, have become believers. Some of the clergy begin to be alarmed at this, and although heretofore they have not considered the subject worthy of their notice, they now feel the effects of the truth, which is spreading among their people, and find it necessary to make some defence in order to save their flocks, and justify themselves in crying "peace and safety."

But the most interesting fact is yet to be stated.—We have found many who have hitherto rejected the Savior, and some of them the Bible, who are now under deep conviction for sin, and are pleading for salvation at the foot of the cross. The work of God is being revived among us. It is difficult to say how extensive a work might be carried forward in this city, if the ministers and churches would give their influence to brother Miller, as they do to bro. Knapp. However, in spite of all opposition, some are now converted, and the number will be multiplied ere we leave the city.

Christ the Believer's Life.—What beauty in the view which the Bible presents of the union between Christ and the believer! Who can contemplate it without exulting in the glorious thought of the dignity and honor to which he is raised in Christ.

"I am the true vine" says Jesus, "and my father is the husbandman," "and ye are the branches." Look into yonder garden and mark the progress of the gardener as he transplants the vine, and with watchful care nurtures and cultivates the stock,

which at a future day is to yield the rich clusters to make glad his heart. See, while the vernal sun warms nature into life, how the opening bud expands, the leaves shoot forth, the little twigs put on their robes of green, and soon the tender clusters show themselves, bow down by their weight the branches, and ripen to maturity, the reward of the laborer's toil.

But how is it, that that vine which so late was desolate and naked, and to all appearance dead, is now loaded with rich clusters? Its life-blood which then had gone down into the secret storehouse which the God of nature has provided, has flowed again through all its opening pores, and quickened into life those branches, which, but for it, were dead and useless. Each branch lives because it shares the sap or fatness of the root; even the least and outmost twig is dependent on the root for life and vigor. Separate it from the root or stock, and what is it worth? nothing, except to be gathered in bundles and be burned. And let the root itself die, and the result is just the same; the branches must all die with it. There is no way in which the branch can be saved except by being grafted into another and living stock, while it is yet alive.

Such is the human race. They once possessed life immortal in Adam. But the desolating breath, the poisonous miasma of sin has blighted his prospects, and the cold icy hand of death has stripped him of the vigor and beauty of immortality.

The branch of the vine is no more dependent on the root for life and vigor, than Adam's race are on their great progenitor for life. The blood of Adam flowing from that root, quickens into active life our tenements of clay. But as Adam forfeited his life when he sinned, he cannot of course transmit to his branches that which he did not possess—immortal life. With the root, the branches must all die. But is there no living stock into which the branch can be grafted ere it dies, and that forever? Yes, Jesus is the true and living vine, and by faith every penitent sinner may partake of Christ; and he that believeth in me, says the Savior, even he shall live by me. "The first Adam was made a living soul; the second Adam a quickening spirit." Jesus Christ in his first life, like those he came to redeem, took Adam's nature and lived by Adam's blood or life. He was in his humanity a branch of Adam. But he also is "a quickening spirit." "The Lord from heaven." By that quickening spirit, not by the Adam's blood was quickened into life. It is now, then, a new principle of life by which he lives, independent of the original root. And if the spirit of him that raised up Jesus our Lord from the dead shall quicken also your mortal bodies by his spirit that dwelleth in you. The blood of Adam now no more literally unites us to him, and constitutes us his branches, than will the spirit of Jesus Christ animate and unite in one common and perfect bond all the children of God in the resurrection of the dead. The believer now has the spirit of Christ as the earnest of his future inheritance; but the blood of Adam prevails, and death is his doom; but his life is hid with Christ in God. And when Christ, who is our life, shall appear, then shall we also appear with him in glory.

Thus too the church is the body of Jesus Christ as truly as the human race is now the body of the first Adam.

If such is the relation of the church to Christ, with what holy circumspection should we walk, so as never to dishonor our exalted Head! Can we be his, and not walk as he walked? Can we be branches of that holy and fruitful vine, and not bear fruit? It is im-

possible. If we do not bear fruit, the Savior himself has told us our character and doom. O look well, dear reader, to your relation to Christ. Read the following quotation and lay it to heart: John xv. 1—11. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

The Eastern Question.—The results of the Syrian War! After all the talk and bluster about the settlement of the Turco-Egyptian question, it is acknowledged by the best political writers in Europe, that nothing has been done to increase the strength or stability of the Ottoman power. The empire is left in a worse condition than before the war.

The following article from the N. Y. Sun, contains the substance of an article in the *Westminster Review*, and gives us a clear view of this subject.

"**FRUITS OF THE SYRIAN WAR.**—Our readers will recollect that but few months have passed since the world was resounding with the achievements of the Syrian war. England, Russia, Austria, and Prussia combined to preserve the "integrity of the Ottoman Empire." These four great powers, together with their protege, Turkey, making five in all, waged war against the forces of one feeble old man. Of course they conquered him, drove back his troops to Egypt, and prescribed the limits within which he might move. Having effected this, they had only to congratulate themselves upon the bravery evinced by their victorious arms, and sit down to divide the glory between them.

The noise of the battle having now passed away, a writer in the *Westminster Review* thinks it time to look at the results. In a long and able paper he draws a picture of the whole proceeding which will not be very gratifying to the tastes of any of the parties, especially England and Austria. He then enumerates the fruits of the war, and it is proper that the whole world should know what these are.

In the first place, the allied fleets carried the desolation of fire and sword along the whole Syrian coast; fortresses were blown up or battered down; men were slaughtered; towns were laid in ashes; families fled from their burning houses; thousands perished by the sword, and other thousands by famine. These were the first fruits of the war to preserve "the integrity of the Ottoman Empire."

In the next place, the firm and good government of Mehemet Ali in Syria was destroyed. But what has grown up in its place? Frightful anarchy—violence, pillage, murder, insurrection, civil strife, and disorders of every description. Indeed there is no government there. Every arrival from those ill-fated shores brings new evidence of the horrid effects of this allied interference in other people's business.

But another result is that Russia has achieved her object. The only man that gave her any uneasiness, the wise, bold, and vigorous Mehemet Ali, has been checked; and the Turkish empire, which he might

have saved from destruction, is left to waste gradually away, and finally to perish from its own inherent weakness, leaving Russia to seize, at her leisure, upon the grand prize of Constantinople, on which her eyes have so long been fixed. Her plans were well laid, and they have thus far been completely successful. England has been beguiled into this scheme, and has at the same time sacrificed the French alliance, and unwittingly played into the hands of Russia, her most dreaded rival. To compensate her for this, the writer declares that Russia has made enormous additions to her before enormous duties upon British manufactures, so as almost wholly to exclude them from her markets.

Such are some of the fruits of the famous Syrian war. Surely no one need envy England all the advantage she gains by it. Reflection is already convincing her own people that the French government had the most correct view of the subject, from first to last; and throughout the world humanity will long regret that Syria had not been left to the care of the only man that has governed or can govern it.

The Rhode-Island Troubles.—Continue to agitate the people in that State, and to attract a considerable share of public attention in other parts of the Union. This is not strange. The case is novel, and important in illustrating the practicability and force of our government. No instance has ever occurred since the adoption of the Federal Constitution of the power of sovereign state being claimed and exercised by two opposite legislative bodies, both pretending to derive their authority from the sovereign people, but acting under different constitutions. It is not a little remarkable that the people of Rhode Island, accustomed to the most unrestrained freedom, should have been willing to act under a charter of the old government for more than sixty years. It is true, uneasiness has been manifested at various times, and a desire to obtain a constitution better adapted to secure the equal rights of the citizens.

The question in the present struggle we understand, is, not whether the people have a right to change their form of government, but whether the present new Constitution was adopted by *the people*; whether the proceedings were such as to have the confidence of the people; whether they were sufficiently *regular* for business of such vast importance.

There seems to be some difficulty attending the forming of a constitution in Rhode Island, at any rate. The old legislature is looked upon as a privileged order, being chosen not by the people at large, but by the land-holders; and in any provision they make for choosing delegates to a convention for forming a constitution, they admit those only to vote who are possessed of a certain amount of property. In this they are supposed to be selfish. People possessed of the spirit of freedom, like the citizens of Rhode Island, will hardly be contented with anything short of universal suffrage, at least they would be unwilling to have the right of suffrage confined to property.

Each of the present legislative bodies seems to have acted under the belief that *the other* would eventually yield. The suffrage party provided for holding their meeting or session one day before the other, intending perhaps to secure the State House. The governor of the freeholders obviates this difficulty by calling an extra session, or calling the legislature together before the regular time, and then passing acts with severe penalties against any attempt of the members of the suffrage party to act as legislators.

The suffrage party's legislature, on the other hand, instead of acknowledging or regarding the acts of their rivals as legal, take the earliest opportunity to

pass laws nullifying those acts. They protect themselves during their two days session by an armed force. They met on Tuesday, May 3d, in an unfinished building erected for a foundry, organized hastily by filling the usual offices, counted the votes of Governor, heard his address, passed several laws, repealing those of their antagonists, and adjourned to the 4th of July, so we hear.

The old legislature met on Wednesday, May 4th, at the State House in Newport. Of their doings we had not heard at the time of writing this article, but understand that a small body of U. S. troops had arrived to protect them, and put down opposition. We hope and trust there will be no occasion for bloodshed, or hostile array of these military forces of Uncle Sam, and little Rhoda against each other. It would be an unseemly contest. A little yielding and conciliatory conduct on both sides would bring all matters right.

D. H.

Foreign News.

FIFTEEN DAYS LATER FROM EUROPE.

By arrival of the steamer Caledonia, on Thursday, 5th inst. We have Liverpool papers to the 19th of April. Nothing of importance has taken place since the last arrival. It represents the East as still being in a very unsettled state, and as being likely so to continue. The following items we cut from the European of April 19th:

THE EAST.—By the Levant mail we have letters from Constantinople of the 27th ult. and Malta of the 5th inst. Syria was in a state of insurrection, and the confusion more confounded by the employment of Albanian troops to repress it, they being, in fact, little better than banditti themselves.

INDIA.—The lamentable intelligence which agitated every bosom at the beginning of last month, has been confirmed by the last arrivals from India, with Bombay letters to March 1, and Calcutta to Feb. 21. The extent of the disaster greatly exceeds our original apprehensions. Thirteen thousand men, women and children perished in the retreat from Cabul, and of these 5,500 were British soldiers, well armed, many well mounted, carrying with them several field-pieces, and having a fair share of ammunition. The remainder, who were slain, or perished in the snow, in a country six thousand feet above the level of the sea, were servants and camp-followers, men, women and children.

CHINA.—The latest intelligence from China is to the 2d January. The British expedition there appears to be waiting for the reinforcement from England and India. Nevertheless, a sort of hybrid warfare was carried on. The British naval commander at Hong Kong was continuing the seizure of the Chinese junks. The Chinese at Canton were busy in making the defences of that river as effective as possible. They had three Dutch engineers, for whom they sent a junk to Java some months ago. It is not stated if those engineers belong to the Dutch army, although it is presumed that they do. Their names are Van Scholte, Van Braam, and Van Schrook.

The Chinese Emperor is represented as incensed and alarmed with the proceedings of the foreigners. Some of the reports from his lieutenants in the provinces he had read "with fast falling tears." Great preparations are said to be made in the province of Pekin, which is under his own imperial jurisdiction, to resist the invaders, who are expected there.

Conference in Pittsfield.

The Conference will commence on Monday, May 23, in the Free-will-Baptist meeting-house in Pittsfield, at 10 o'clock A. M. Ministering brethren and friends who love Christ's appearing, are invited to attend and unite in the privileges of the Conference.

Bro. CALVIN FRENCH will commence a course of lectures in the above named place on Saturday evening, May 21st.

Boston, April 27, 1842.

THE ENDLESS KINGDOM,

Or Daniel's Fifth Universal Monarchy, which is to be "set up" (Dan. ii. 44) A. D. 1843.

BY THE AUTHOR OF "A CLUE TO THE TIME."

INTRODUCTION.

It is a matter of great astonishment to me, that every man does not see most plainly, from even a casual reading of the Bible, that God has never been able,—either by mercies the most miraculous, or judgments the most severe,—to make anything great and good out of poor, frail man. This awfully solemn, though humbling truth, is apparent from the "in the beginning" of Genesis, to the "Amen" of Revelations; for, indeed, it seems to me, that that man's sanity should be doubted, who, with a common knowledge of the Scriptures, does not see and believe this truth. May it not be confidently assumed, then, without the least fear of contradiction, that God never can, while man is man, ever make a church, kingdom, or world, out of such materials, anything like what he would have them to be?

A GLANCE OVER THE PAST.

And now, in looking over the horrid picture, we must, of necessity, be very brief. First, then, look at man in Eden, with every inducement to obey. Did he stand the test? No, but fell a victim to his own curiosity; and in about 1600 years true piety became extinct in the earth, with the exception of Noah and family: and now read the awful mandate of Jehovah—"I will destroy man, whom I have created, from the face of the earth." Next we see him, in about 120 years after the flood, saying, "let us build us a city, and a tower, whose top may reach unto heaven." But, says the Lord, "let us go down, and there confound their language, that they may not understand one another's speech;" and so they were scattered from this beautiful plain, over the face of all the earth. Next, in about 320 years after this, in the call of Abram, we see God making another effort to save the world from entire moral paterfaiction. In 20 years after this, "the sun had risen upon the earth, and the Lord rained upon Sodom and upon Gomorrah brimstone and fire, and overthrew those cities;" another awful proof of the truth of our introduction. Next, in 430 years, we find the descendants of Abraham a nation of slaves to the idolatrous kingdom of Egypt; but God had now come down to deliver them, "and in the self-same day, the Lord did bring the children of Israel out of the land of Egypt by their armies." Next, in their 40 years' journey through the wilderness, notwithstanding the constant miracles of mercies, and wonderful deliverances, God was obliged to destroy their 600,000 fighting men, except Caleb and Joshua, besides women and children; even Moses, the meekest of men, could not be permitted to enter the promised land. At one time, in their journey through the wilderness, their iniquities came up so thick before God, that he threatened to destroy the whole nation, and make of Moses another; but he interceded for them, and they were spared. Now we find them safely located in the land of promise; but do we find them a believing, obedient people? So far from that, their kind Deliverer from Egyptian bondage is compelled to let the surrounding nations in upon them, goading and annoying them on every side, until in about 700 years, "Israel (i. e. the ten tribes) was carried out of their own land to Assyria unto this day;" and then, in about 120 years more, Judah was carried to Babylon, and the city and temple were both destroyed, and the Zion of God was made desolate; and after groaning in bondage for 70 years, God again set them up in their own land, built up their temple, city, and polity. Next, in about 450 years, the Babe of Bethlehem makes his appearance; and, says the great Owner of the vineyard, "they will reverence my Son." But what say the husbandmen? "Come, this is the heir, let us kill him, and the inheritance will be ours." The first part of this threat, they most effectually carried into execution; but they were foiled in the last; for, instead of that, they were left of God to their enemies. Everything peculiar in them was abandoned of God forever; the descendants of Abraham scattered to the four winds. "Lo we turn to the Gentiles," rang through the apostolic ranks; and God takes hold in earnest to raise up a pure church from the Gentile world, of such, and such only, as would worship him in spirit and in truth. The apostles went forth with their lives in their hands, the Holy Ghost working with them; and in about 30 years Paul could say "the hope of the Gospel, which was preached to every creature which is under heaven." Their success was great. But when popularity succeeded to persecution, and Constantine professed to be converted, true piety was nearly gone; and as soon as A. D. 538, Papacy commenced its bloody and hellish reign: and

until the days of Wickliffe, Luther, Calvin and Melanchthon, it had almost undisturbed possession of this world. But when these morning stars of the Reformation arose, the midnight of the dark ages was broken in upon, and the 1260 years of papal supremacy over the nations expired in 1798, and Daniel's "time of the end" of 45 years commenced; the church, having come out of her wilderness state, goes to work in earnest to finish up her work of "publishing the Gospel among all nations." The flight of the angel was now manifest in all directions; success crowned the efforts of the church, and "many were purified, and made white, and tried;" the "wicked are doing wickedly," and "the wise beginning to understand."

REMAINING TIME.

In our glance over the past, what have we seen, but one continued scene of mercies and judgments, on the part of God; and, on the part of man, the combination of the ferocity of the tiger, the folly of the idiot, and the obstinacy of the mule; penny-wise and pound-foolish; very careful about nothing, but very careless about everything. But will this awful state of things continue? Yes, unequivocally we answer, yes; while the blood of Adam runs in the veins of living men, and man is born of woman. That this state of things will continue until the second coming of Christ, is as certain as it is that the Bible is an inspired book. A few texts will now be quoted. "Let both (wheat and tares) grow together until the harvest; the harvest is the end of the world."—Matt. xiii. "I beheld, and the same horn (papacy) made war with the saints, and prevailed against them; until the Ancient of days came; and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."—Dan. vii. "And then shall that wicked (papacy) be revealed, whom the Lord shall destroy with the brightness of his coming."—2 Thess. ii. "How hardly shall they that have riches enter into the kingdom of God."—Luke xviii. "Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Matt. vii. "In the world ye shall have tribulation."—John xvi. "These are they which came out of great tribulation."—Rev. vii. "And that we must through much tribulation enter the kingdom of God."—Acts xiv. "Not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. i. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution."—2 Tim. iii. Now if these quotations from holy writ do not settle it at once, and forever, that the wicked will continue till the end; popery exist till Christ comes; few ever walking the narrow way at the same time; all that get into heaven must be through much tribulation; but few wise or mighty chosen; and then persecution the lot of all that live godly; then, I know of no words in our language that could express it. Where, then, is there a space for a thousand years' glorious rest for the church on this side of the judgment, that she has been dreaming of for 120 years back? Nowhere to be found; but common sense, observation, and Scripture, all combine to show, that it is not to be expected, until man comes up from the grave in the new creation.

JUDGMENT BEGINS.

The way is now prepared to see what the Bible teaches us will take place at the ushering in of the glorified KINGDOM. The transcendently glorious day, so cheering to the true saint, opens with the binding, shutting up, and sealing of Satan in the bottomless pit, with the souls of every man and woman who die without a pardon from the great God. Simultaneously with this, the souls of all who have fell asleep in Christ will be seen surrounding him in his return to earth; their bodies, in the meantime, having heard his call, have emerged from their dusty beds; when all who "wait, and come to the thousand three hundred and five and thirty days," will be "changed in a moment, in the twinkling of an eye," and "caught up together with them in the clouds, to meet the Lord in the air." Meanwhile, the scenes that are taking place over the entire surface of the earth, are best described by the inspired writers themselves. Isaiah, in the thirty-third and thirty-fourth chapters, says, "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire: for it is the day of the Lord's vengeance." Also, "The streams of the earth shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Jeremiah, in the twenty-fifth chapter

says, "The Lord shall give a shout, against all the inhabitants of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; but shall be dung upon the ground; for the Lord hath forsaken his covert, as the lion." Nahum, in the first chapter, says, "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." Malachi, in the fourth chapter, says, "All the proud, yea, and all that do wickedly, shall be stubble: the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." In the eleventh Psalm it says, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest." In Deuteronomy, thirty-second chapter, it says, "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." The fire having spent its fury; Satan shut up; every saint raised, or changed, and caught up; every wicked man and woman burnt to ashes, and their souls gone off, in awful crowds, to join their old master in hell; and now, in the emphatic language of Daniel, "THE SANCTUARY IS CLEANSED." The new heavens and the new earth of Isaiah, Peter, and John, "wherein dwelleth righteousness," now appear, in all the glory of the first Eden. Immediately after John saw the new heaven and new earth, he saw the holy city, New Jerusalem, descend from God out of heaven upon it; and then it was immediately said, "the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, where there shall be no more death, neither sorrow, nor crying, nor pain, for he had made all things new." And then follows these momentous words, "It is done." The way is now prepared to see what the Bible teaches us about this

GLORIOUS STATE.

God's KINGDOM is now come, and his will is done on EARTH, as it was in heaven.

The stone that smote the image, and broke it to pieces, has now become a great mountain, or KINGDOM, and filled the whole EARTH.

The God of heaven has now set up his KINGDOM, which shall never be destroyed. This KINGDOM shall not be left to other people; it has broken in pieces and consumed all others, and it will stand forever.

Thy sun will no more go down, neither will thy moon withdraw itself, for the Lord is now thine everlasting light, and the days of thy mourning are ended.

Now is given to the Son of man his dominion and glory, and a KINGDOM, that all people, nations, and languages should serve him.

Now we see how that flesh and blood do not inherit the KINGDOM of God.

His dominion is an everlasting dominion, which will not pass away, and his KINGDOM that which will not be destroyed.

Thy people are now all righteous; they will inherit the LAND forever; a little one has now become a thousand, and a small one a strong nation; God has hastened it in his own good time.

For shame, they now have double; for confusion, they now rejoice in their portion; therefore in this LAND they possess the double; everlasting joy shall be unto them.

The Redeemer yet lives, and now stands upon the earth: and now Job, in his flesh [i. e. spiritual body] sees God for himself.

God has now raised unto David a righteous Branch and a King; who should reign and prosper, and execute judgment and justice in the EARTH: in whose days Judah is saved and Israel dwells safely, and whose name is THE LORD OUR RIGHTEOUSNESS.

The new covenant having been made with the house of Israel and Judah, and the "after days" having come, God has now put his law in their inward parts, and wrote it in their hearts, and is now their God, and they his people, and now they have no occasion to say to their neighbor, "Know the Lord," for all now know him, from the least to the greatest.

The KINGDOM, and dominion, and greatness of the KINGDOM, under the whole heaven, is now given to the saints of the Most High.

Fear not, little flock, for your Father's good pleasure has come, to give you the KINGDOM.

Thus, they that wait upon the Lord shall inherit the EARTH.

Now the righteous inherit the LAND, and shall dwell therein forever.

Now, all that are blessed of the Father, come, and inherit the KINGDOM prepared for them from the foundation of the WORLD.

Oh Israel, God has now opened your graves, and brought you up out of your graves, and put his Spirit in you, and ye live; and has placed you in your own LAND.

The whole house of Israel are now one nation, in the LAND, upon the mountains of Israel; are now saved out of all their dwelling-places, wherein they have sinned, and are cleansed: so they are his people, and he their God.

Now, they speak of the glory of his KINGDOM and talk of his power.

He will now make known to the sons of men the glorious majesty of his KINGDOM.

His tabernacle also is with them, and they are his people; yea, and he will be their God; now that his sanctuary is in the midst of them for evermore.

Now, the righteous shine forth as the sun in the KINGDOM of their Father.

The wise now shine as the brightness of the firmament; and those that have turned many to righteousness, as the stars forever and ever.

I have now planted them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God.

The Lord God has now given Messiah the throne of his Father David, who must reign over the house of Jacob forever; for of his KINGDOM there will be no end.

For the sceptre of his KINGDOM is a right sceptre.

The day has now come that the light is not clear nor dark; but known to the Lord as one day: not day, nor night; but at evening time it is light.

Living waters now flow out from Jerusalem; for the Lord is now King over all the EARTH: there is now one Lord, and his name one.

The least one in this KINGDOM is greater than was John the Baptist, while in the flesh.

Now the righteous are recompensed in the earth.

Jesus Christ, having broken the heathen with a rod of iron, and dashed them in pieces like a potter's vessel, has now received the uttermost parts of the EARTH for his possession.

This nobleman, who has been into a far country, to receive for himself a KINGDOM, has now returned, having received his KINGDOM.

Jesus Christ will now fulfil his promise of drinking the fruit of the vine, new, with his people, in his Father's KINGDOM.

The day has come that there is no more the Canaanite in the house of the Lord of hosts.

Daniel has gone his way, and rested, and now stands in his lot.

Jesus Christ went throughout every city and village, preaching and showing the glad tidings of this KINGDOM of God.

Blessed are all those who shall eat bread in this KINGDOM.

They are now mine, saith the Lord of hosts, in this day that I have made up my jewels; I will now spare them, as a man spareth his own son that serveth him.

The Sun of righteousness has now risen, with healing in his wings, upon those that fear his name, and they have grown up and gone forth, as calves of the stall.

The saints of the Most High have now taken the KINGDOM, and possess the Kingdom forever, even forever and ever.

Jesus Christ made an appointment with his disciples to eat and drink with him at his table in this KINGDOM, as his Father had appointed unto him.

The promise to Abraham, that he should be the heir to the WORLD, is now fulfilled, by his taking possession of the true CANAAN, with all his seed for an everlasting inheritance.

The seed of David, which should proceed out of his bowels, is now set up, house and throne; and his KINGDOM established forever.

The glad tidings of this KINGDOM was to be preached among all nations, for a witness, before it should come.

God having sent Jesus Christ, the times of restitution of all things, which he had spoken of by the mouth of all his holy prophets, since the world began, must have now come.

The things that were made, that could be shaken, are now removed, and those things that could not be shaken now remain, and the KINGDOM is received, which could not be moved.

There were great voices in heaven, saying, The kingdoms of this world are become the KINGDOM of our Lord, and of his Christ: and he shall reign forever.

The time has come that God has rewarded his prophets, his saints, and all that fear his name, small and great; and has destroyed them which destroy the earth.

The saints now reign upon the EARTH, as John heard them say they should.

When the saints shall see the signs of Christ's coming to judgment, then they shall know this KINGDOM of God is nigh at hand.

The redeemed of the Lord have now returned, and come to Zion, with songs and everlasting joy; and have obtained gladness. Sorrow and mourning have fled away.

None shall hurt nor destroy in all this holy mountain; for the EARTH is now full of the knowledge of the glory of the Lord, as the waters cover the sea.

The upright now dwell in the LAND, and the perfect remain in it.

Thus the righteous are never to be removed; and the wicked are not to inhabit the EARTH.

The Lord is now King forever and ever; and now the heathen are perished out of his LAND.

Now the Lord hath brought back the captivity of his people: Jacob is now rejoicing, and Israel is now glad.

All the ends of the WORLD now remember, and have turned unto the Lord: all the kindreds of the nations now worship before him.

The Lord has now saved his people, lifted them up, fed them, and blessed his inheritance forever.

War hath now ceased unto the end of the EARTH: the bow is broken, the spear is cut asunder, the chariot is burned in the fire.

God has appeared in his glory, and built up Zion; he has arisen and had mercy upon her; for the time to favor her, yea, the set time has come.

By the spirit of judgment and of burning, the Lord has now washed away the filth of the daughter of Zion, and purged the blood of Jerusalem.

The day has come that the branch of the Lord has become beautiful and glorious; and the fruit of the EARTH has become excellent and comely for them that are escaped of Israel.

David's greater Son is now on his throne, and his KINGDOM, to order it, and establish it, with judgment and justice, from henceforth even forever: of the increase and peace of which there will be no end.

The moon is now confounded, the sun ashamed, now that the Lord of hosts reigns in mount Zion and Jerusalem gloriously.

The Lord of hosts has now made unto all people in this mountain a feast of fat things, of wines on the lees, and of fat things full of marrow.

The face of the covering cast over all people, and the veil spread over all nations, is now, in this mountain, destroyed, by death being swallowed up of victory.

The Lord God has now taken away the rebuke, and wiped away the tears from the faces of his people, from off all the EARTH.

The day has now come when it is said, Lo, this is our God; we have waited for him: this is the Lord; we will be glad, and rejoice in his salvation.

Thy dead men, that dwelt in dust, have now awoken and arose, and now live and sing: for the earth hath cast out her dead.

The inhabitants of this LAND shall never say, I am sick: the people that dwell herein are forgiven of their iniquities.

Jerusalem's warfare is now accomplished, her iniquity is pardoned, and she hath now received of the Lord's hand double for all her sins.

God is now with his people, he has brought them from the east, and gathered them from the west; he has said to the north, give up, and to the south, keep not back; he has brought his sons from far, and his daughters from the ends of the earth.

The Lord has now comforted all the waste places of Zion; he hath made her wilderness like EDEN, and her desert like the garden of the Lord; joy, gladness, thanksgiving, and the voice of melody, are now found therein.

Jesus Christ, having seen the travail of his soul, is now satisfied.

Zion has arisen and shone; for her light has now come; for the Lord has risen upon her, and his glory is now seen upon her.

Whereas, Zion having been forsaken and hated, so that no man went through her, is now made an eternal excellence, a joy of many generations.

The fir-tree has now come up instead of the thorn, the myrtle-tree instead of the briar; which is now the Lord for a name, for an everlasting sign, which shall not be cut off.

The sun no more gives light by day, neither for brightness shall the moon give light unto thee; but the Lord is unto thee an everlasting light, and thy God thy glory.

Zion has awoke and put on her strength; the holy city, Jerusalem, has put on her beautiful garment; for henceforth there will no more come unto her the uncircumcised and the unclean.

And the nations of them which are saved walk in the light of it, and the kings and nations of the earth have brought their glory and honor into it.

Violence will no more be heard in this LAND, wasting nor destruction within these borders; but these walls are now salvation, and these gates praise.

The gates of it are not shut at all by day, and there is no night here; no candle nor sun is needed, for the Lord God giveth them light; and they shall reign forever and ever.

GLORY, GLORY! What a constellation of glory, beauty, brightness, blessedness, immortality, have we seen in the above scripture passages! Only think of the place:

the WORLD; the EARTH; NEW JERUSALEM; CANAAN; EDEN; ZION; BEULAH; under the whole heavens; mountains of Israel; your own LAND; &c., &c. Then

of the King: GOD; Lord; Almighty; Lord of hosts; JESUS CHRIST; Father of Spirits; heavenly Father; &c., &c. Then think of the company; the WHOLE house of Israel; the Bride; the church of the firstborn; saints; the Lamb's wife; Zion of God; his people; saints of the Most High; Hephzibah; God's jewels; the beloved; the perfect; the upright; the righteous. Then think of walking in white, on pure gold; shining like the sun; go no more out; pulled

no more up; no sickness, nor pain, nor sorrow; no tears, no death, no sighing; no setting sun; no wan-

ing moon; no tempting devil; no wicked ones; no wicked heart; no righteous self; walls of salvation; gates of

praise; no night; no cold; no heat; no winds nor storms; the days of mourning ended; peace; free

of life; river of life; eating and drinking at Christ's table; her warfare accomplished; has awoke and put

on strength; put on her beautiful garments; lift up

their voice and sing; no briars nor thorns; nothing to

hurt nor destroy; feast of fat things; wine well refined.

Think, too, of the duration: eternal; everlasting; forever and ever; never go out; never removed. This is our millennium. We ask for no other; we wish for no better; we expect no other; the Bible speaks of no other; our faith can see no other; and there is no other.

Who are the inhabitants? First, all the young who die before they are accountable. In this item we get half of all that are born. Second, all idiots, if they

have souls. Third, all who become insane before they become accountable. Fourth, all who are truly converted and hold out till death. The last three items are just so many more than half of all that ever live.

With this view of it, which a child ten years old can understand, we see what a vast majority there will be saved over what are lost. The lost are said to be in number as the sand of the sea; but the saved, an innumerable company—a great multitude, which no man could number.

LAST CHANGE.

This state of things, both with the righteous and the wicked, continues until near the close of the time called in the twentieth chapter of Revelation a thousand years, be it longer or shorter; when the righteous are all called in from roaming over the vernal fields of the new earth, to the "beloved city," which is fifteen hundred miles in breadth, length and height; when, probably, for the first time, its gates of pearl swing too upon their massive hinges; when the Devil and all wicked spirits are let loose from the bottomless pit. The ashes and dust of "the rest of the dead" are raised, and their souls and bodies are reunited; and now, with Satan at their head, they come up on the breadth of the earth to battle,

in number as the sands of the sea, and surround the "beloved city." But the Devil again deceives them; the same as he had done through their mortal life; and God drives the whole company into the lake of fire and brimstone, where they shall be tormented day and night forever and ever. And here, now, the written revelation of God closes up, and leaves Satan and all the wicked in the lake of fire and brimstone; God and all the saints in the New Jerusalem, upon the new earth.

CONCLUSION.

Reader, to which of these classes do you belong? and to which of these eternal destinies are you hastening? Oh! I entreat you to pause and think, before you take another step. Are you gratifying appetite, pride, vanity, temper, or lust? are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit. Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all

your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful; and very

soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us; this is the LORD." Amen and Amen.

General Conference in Boston

Will commence on Tuesday, May 24th, at the Me-
lodeon, and continue through the week. We antici-
pate a full representation of the friends of the cause,
both of the ministry and laity, at these Conferences.
The believers in the doctrine of the Second Advent
at hand, are rapidly increasing throughout the coun-
try. And as our time is short in which to do up our
work, no trifling excuse should be permitted to deter
us from convening on the occasion. A commodious
place has been secured for each of the Conferences;
and our cause will not suffer, to say the least, by a
comparison with any of the great causes which claim
the attention of the public during these interesting
weeks.

Another thought is, that it may be the last Anniversary Week the world will ever see; and if it should be thus, can we be clear and not have embraced such an opportunity of giving distinctly, firmly and unitedly, and with our whole strength, the Midnight Cry to the congregated tribes of our American Israel, before the great day of the Lord come upon us? Brethren, think on this subject, and act promptly.

Second Advent Conference in Canada.

A Conference on the second advent of Christ will be held in the Union meeting-house, at STAN-STEAD, LOWER CANADA, to commence Tuesday, May 31, at 10 o'clock, A. M. Bro. Litch and others from the States are expected to be present on the occasion.

Extract of a letter from Henry Frost.

It is a time of general revival in this part of the country,—a reformation has followed the Advent Conference at Newport, of which I conclude you have had an account before this. But we have but few laborers in this part of the country. We are expecting to have an Advent Conference in Cornville in June, at which time we are expecting Bro. Fitch from Haverhill and shall have it published as soon as I can ascertain when Bro. Fitch can attend in part.

Fairfield, Me. April 21, 1842.

Extract of a Letter from Israel Rice.
**REVIVAL FROM THE READING OF MILLER'S LEC-
TURES.**

Although we live in a remote part of the earth, it may be pleasing to you to hear of the work of God in this place. Some time in December last we obtained a copy of Mr. Miller's Lectures; and as no other copy could be obtained, and many wished to hear its contents, it was thought best to have it read in public. Accordingly, two evenings in a week were set apart to read lectures, until all were read. At the commencement much opposition was manifested of both ministers and people, but not so much at the close. I will just say, that spiritual darkness was as visible as ever I knew it; much discord existed in the community at the time, but it soon became apparent that a change was about to take place. Many of the professors began to attend to the long neglected duty of reading the word of God and prayer. And to the praise of our great High Priest above, we have had a bountiful shower of divine grace, many souls converted to God, and the work seems yet in its bloom. Truly we may say, What hath God wrought? I have witnessed several revivals of religion in this region, but none like and so general as this.

I have heard of the convention of the believers in the near approach of the dear Savior, in the states; and can bid them God-speed.

Hillsburg, Digley County, Province of Nova-
scotia, March 25, 1842.

Inconsistency of our Opponents.

Our opponents blame us for fixing on the time of the judgment as being near, and they say, if God has any where revealed the time specifically, the effect would be to paralyze exertion, and to keep the church slumbering till the time that the bridegroom actually makes his approach. But if on our theory it has this effect, how much more does it on their own? If fixing it in 1843, or 47, or 56, has this effect, how much more will it, by fixing it at the end of the thousand years? If that is not saying, "My Lord delayeth his coming," and does not give the foolish virgins occasion for slumbering, will they be kind enough to tell us what is?

Effect of the two doctrines, the near and distant approach of Christ.

I have invariably noticed, that when the doctrine of a temporal millennium is preached, sinners will sit contentedly and hear. And I have often thought that the reasoning in their minds was something like the following, when the doctrine of a temporal millennium was preached. "Well, if the millennium is so near, and all the wicked are to be converted before that time, I shall stand a very good chance to be among the number; and so I need not give myself any great concern about the matter. God has designed that the glorious thing shall occur, and that the coming of "my Lord" is at least a thousand years distant; so I may rest secure a while longer. I may, it is true, die; but if the millennium is so near, I shall stand a very good chance to live, till God shall pour out his Spirit on all flesh, then I shall be converted and enter into his kingdom." I have preached this doctrine, and have heard others preach it, and I never knew a sinner awakened by it. And it might be preached till dooms-day, and none would be converted. As far as the arousing of sinners is concerned, it will have no more effect than the doctrines of Universalism. But you preach a judgment near, and the coming of Christ at hand, and you awaken their fears, and show them cause for immediate and decided action. You raise the cry, "the bridegroom cometh," and you begin to startle the slumbering virgins, and they will begin to inquire for oil to put into their extinguished lamps.

The effect of these two doctrines, we regard as essentially different. One has a tendency to lull the lukewarm to sleep;—while the other has a tendency to arouse the slumbering, awaken the careless, and to induce all to prepare to meet their God.

Behold he cometh with clouds; and every eye shall see him, and they also that pierced Him; and all nations shall wail because of Him. Be ye therefore ready; for in such an hour as ye THINK NOT, the Son of man cometh.

Zion, March 21, 1842. D. C.

"Ye heaped together treasures for the last days."
"Your riches are corrupted."

In Bogota there has been several heavy failures—one man alone for \$2,500,000, and another for \$1,171,000, and several trifling ones for \$200,000 to 40 and \$30,000. Those below these sums are not worth mentioning.

A RICH CHURCH.—The value of the property belonging to the church in Mexico is esti-

mated at \$9,000,000. A pretty little sum for the boasted successors of those who were commanded to have neither scrip nor purse.

One of the city papers states it at \$900,000, 000.

TRINITY CHURCH, N. Y.—This church is estimated to be worth \$21,000,000. How can such a church be willing to see the lowly Savior return, to deliver his afflicted and poor people? "Woe unto you, ye rich men; weep and howl for your miseries which are coming upon you."

THE FATHERS AND THE GRANDFATHERS.—An Irish peasant was once advised by the priest to give up his Bible and study the fathers.—"Who are the fathers? I never heard of the fathers," said the peasant. "Why," said the priest, "the fathers are St. Jerome, St. Augustin, and other saints." "I never saw them," said the poor man, "but I have the grandfathers. I have Matthew, Mark, Luke and John, and I think the grandfathers are far superior to the fathers."

"And in the Moon."

LUNAR PHENOMENON.—SANDUSKY, Jan. 29. On the night of Tuesday, the 24th inst., our attention was called to the extraordinary appearance of the moon. It was truly a singular, but most beautiful sight. The moon was at the full, or within a few hours of it. At the time there was a thin haze in the atmosphere, and there were seven distinct circles around the moon, displaying all the colors of the rainbow, with nearly, if not quite, equal brilliancy. It is not easy to designate the different colors of the circles with exactness, but we made the following note at the time: "Within the inner circles, a bright white (or rather a dead white,) then a brown (circle) then a green, then a faint blue." The last was discernible. This appearance lasted ten or fifteen minutes after we first saw it, and it is said that a similar appearance was presented about half an hour afterward.—Clarion.

Letters

Received up to May 6.—From Post Masters in Peperell, Mass.—Genesee, N. Y.—Westfield, Chautauque Co. N. Y.—N. Montpelier, Vt.—Norwich, Vt.—Brooklynn, Ct.—Middlebury, O.—Thompson, Ct.—Westford, Vt.—Addison Vt.—Taxahaw, S. C.—East Roxbury, Vt.—Lancaster, N. H.—Detroit, Mich.—Westminster, Vt.—Francetown, N. H.—Salem, Ct.—Mattapoisette, Mass.—Charlton, N. Y.—Greenville C. H., S. C.—Newton U. Falls, Mass.—Richford, Vt.—W. Boylston, Mass.—Greenville, S. C.—Falmouth, Me.—Easton, Mass.—Milton, Mass.—E. St. Albans, Me.

From Robert Young, P. T. Keeney, Williams Thayer, Peter Hough, N. G. Howard, Truman Grandy, Thomas M. Preble, Charles Stevens, D. Burgess, Samuel Bass, Jehiel Clafin, George A. Reed, John J. Dedman, Ebenezer Sproul, W. W. Stevenson of Little Rock, Ark, Isaac Vaughn.

Bundles Sent

One bundle to Stephen Goodhen, Lowell.
One bundle to D. Burges, Hartford, Ct. Via. Springfield.
One bundle to Thomas M. Preble, Nashua.

Signs of the Times

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J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE NO. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 7.

Boston, Wednesday, May 18, 1842.

Whole No. 55.

Extracts from Fitch's Sermons.— No. 5.

III. I am now prepared to go into a consideration of the third general head of my discourse. Is there any reason to believe, that the second coming of Christ, and the accomplishment of these mighty wonders is near at hand? On this point, my hearers, let us just look to the Bible, and to plain matters of fact. There is no necessity of passing a single step into the field of vague conjecture.

For light on this subject let us look to the prophecies of Daniel, given for the express purpose of showing the time of the end, Dan. ii. Remember, my hearers, that Nebuchadnezzar had a dream; which, on waking, he had forgotten, and that Daniel was called in to tell him the dream, and to make known the interpretation. Before proceeding to this work, Daniel and his friends had prayed to God, and God in answer to prayer had made Daniel know the whole secret. As he came in therefore to the king, he said, "There is a God in heaven that revealeth secrets, and maketh known unto the king Nebuchadnezzar what shall be in the latter days." He then said—"Thou O king sawest, and beheld a great image." His head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain and filled the whole earth. This is the dream, and we will tell the interpretation before the king. "Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all things, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided, but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay. *And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all their kingdoms, and shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the*

brass, the clay, the silver and the gold; the great God hath made known to the king, what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Here, then, my hearers, we have a chain of events given us, which are to lead down to the coming of Christ, when all the kingdoms of the earth are to be broken in pieces and consumed. And now if we wish to know whether that coming of Christ is at hand, we have just to inquire, where are we at the present time, in this chain of predicted events! How many of this series of prophecies have been fulfilled? There were to be four kingdoms of which Nebuchadnezzar was the first, the head of gold. This was the Chaldean kingdom. Next after him arose the kingdom of the Medes and Persians, in place of the Chaldeans—these were the breast and arms of silver. Next arose the Grecians, with Alexander at their head—which kingdom, according to the prophecy, did bear rule over all the earth. This was the kingdom of brass.

Next came the Romans, the kingdom of iron, which in most exact fulfilment of prophecy did break in pieces and bruise. We come then to the feet and toes: and we find in history the Roman kingdom divided into ten—and we have come to the time when these kingdoms do not cleave one to another—some of iron, some of potter's clay—some apparently strong, others weak. And now what remains in this whole chain of predicted events, all of which have been so strikingly fulfilled up to the present time, but for the stone cut out of the mountain without hands to smite the image upon his feet, and break up the nations as chaff, and consume them?

"The dream is certain, and the interpretation thereof sure." Nothing can be clearer, than that the interpretation has been sure up to the present time; and that we are now on the very last events predicted previous to the setting up of the kingdom of God. In the days of these kings shall the God of heaven set up a kingdom which shall not be destroyed, and shall not be given to the people, but shall break in pieces and bruise the kingdom and shall stand forever. Judge for yourselves, my hearers, whether we are to look for the coming of Christ as at hand.

In the first year of Belshazzar *Daniel had a dream.* (Dan. vii.) "The four winds of the heaven strove upon the great sea, and four great beasts came up from the sea diverse one from another. The first was like a lion, the second like a bear, the third like a leopard, and the fourth beast was dreadful, and terrible, and strong exceedingly, and it had great iron teeth. It devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking

great things. I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: His throne was like the fiery flame, and his wheels as a burning fire. A fiery stream issued and came forth before him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened. I beheld then because of the voice which the horn spoke; I beheld even till the beast was slain, and his body destroyed and given to the burning flame." Here, my hearers, we have another chain of events, reaching from the time of Daniel to the second coming of Christ, when the judgment shall set and the books be opened, and the beast be given to the burning flame. Another evidence, you perceive, that the wicked are to be burned at the burning of the world. Would you know then whether the coming of Christ is at hand, just inquire where we are in this chain of given events, which is to reach unto His coming. His vision of Daniel was explained to him by one from the heavenly hosts who stood by. He was told that those great beasts were four kings, which should arise out of the earth. The vision, we are told, was in the first year of Belshazzar. He was the first beast and was the last of the Chaldean kings. Then the Medes and Persians, the second beast—then the Grecians under Alexander, the third beast. Then the Romans, the fourth beast, dreadful and terrible. Daniel says, "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails brass, which devoured, break in pieces, and stamped the residue with his feet—and of the ten horns that were in his head, and of the other which came up and before whom three fell; even of that horn that had eyes, and a man that spoke great things, and whose look was more stout than his fellows, the same horn which made war with the saints and prevailed against them, until the Ancient of days came. Thus he said, The fourth beast shall be the fourth kingdom upon the earth, and shall devour the whole earth, and tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them, diverse from the first, and he shall subdue three kings. And shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Hitherto is the end of the matter." And now, my hearers, what will history tell us in relation to the fulfilment of this claim of prophecies? It

will tell us that the Roman kingdom has arisen, and trod the whole earth beneath its feet. That it has been divided into ten separate kingdoms, governed by ten kings, that three of these kingdoms fell—Heruli, Vandals, and Ostrogoths, and that the papal church has arisen, that has spoken great things against the Most High, and worn out the saints of the Most High—and we also know that she has continued a long time, and that the very next event predicted in this chain of prophecies, is the coming of the Ancient of days, to give the body of this beast to the burning flame. All has been literally fulfilled until that coming; judge ye whether it is at hand.

The Puritan—The Millennium.

The first Number of the Signs of the Times weekly is received. I am interested in it. The near coming of the Lord is the "blessed hope" of the church, however faintly cherished, however misapprehended, however perverted by traditions of the elders.—Manifestly "the grace of God" in so many words, is "teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity."—And, notwithstanding scoffers oppose, and eminent divines turn a deaf ear, and religious newspapers of all denominations shrink from the publication of "these things," yet by the authority of the HOLY WORD we "these things speak, and exhort and rebuke with all authority :" at the same time mindful of the Apostolic injunction : "Let no man despise thee."

"These things speak, exhort, and rebuke with all authority." This authority does not justify our contempt of opposers, either by sarcastic remarks, by bitter retorts, by censuring of their motives, or by any impatience under the reproaches they may heap on us. We have "authority," and we are commanded to speak these things "with all authority;" nevertheless, authority is given for emergencies, and not for common occasions. The continual exhibition of it is odious, even in the chief magistrate. We have authority, and we should use it; but with discretion, avoiding all harshness of speech, and tyrannical dictation. It is easy to declare our views "with all authority," and at the same time with the utmost meekness towards those who oppose themselves.

Great confidence in the Lord and his word becomes us; but no less does humility toward our fellow-men, and honest deference to the opinions they humbly cherish. Pride of opinion is a besetting sin of great minds, whether in mechanics, or physicians, or teachers; and it is a dangerous passion in those who are required to become as little children before they are permitted to enter the kingdom of heaven.

The articles from the Puritan attracted my attention. The first admits the novelty of the doctrine of "a spiritual millennium," and calls on the learned to search it out, and exhibit the results of their labor in the pulpit and through the press, persuaded that the doctrine is not "the product of this age." The Puritan refers to John Howe, to Henry's Commentary, and to Richard Baxter, and concludes that the notion of "a spiritual millennium" is therefore *two centuries old!*—Let the Puritan take courage, and push its researches. Truth and charity are alike important to us. In this sinful

world the truth may be hid, and men be almost blameless; but charity may never be hid. Let the Puritan push its researches: John Howe did write of happy times to come in this world, and Henry sometimes gives color to the same notion; but Henry's ideas on this point are incoherent, undefined, and self-contradictory, and John Howe's are in no way by himself connected with the millennium, I think. So far as I understand him, he defines the prospect of a glorious scene in the church on this side of eternity, but without giving an intimation of its being "the Millennium." And for Richard Baxter, Jeremy Taylor, John Bunyan, and all that family of renowned believers, much proof exists in their works, that the Lord's coming was their constant hope, their blessed hope, and their sure expectation. If any thing appears in their writings to the contrary it has escaped my notice; and it must certainly be opposed to the prevalent doctrine of their faith and works.

The assertion that the doctrine of "a spiritual millennium" is a novelty in the church, ought not to be taken or made without including one other most important idea; when it will stand thus: The doctrine of a millennium *without the visible and personal presence of Christ with his saints*, is a doctrine which now extensively prevails in christendom, and is, I verily believe, no older than Dr. Daniel Whitby, who died A. D. 1727. Whitby seems to be the father of it. The millenaries, the Anabaptists, the fifth monarchists believed the Millennium would be *in this world* chiefly; on the contrary the Roman Catholic church, and the Protestant fathers believed it would be after the resurrection and in the world to come. The latter is "a spiritual millennium," but Christ is its visible king; the former would be a temporal millennium, but every man who professed to expect it, also profest to expect the Lord himself to introduce it, and personally to uphold the glorious state. And the first among men to separate the personal presence of the King of glory from the Millennial throne, was Daniel Whitby D. D. who formally sets forth and claims the new doctrine as his own, in his treatise on the Millennium; and I cannot tell a man who is able to dispute his claim. He dissents from the Millenaries by excluding the personal presence of the Lord Jesus from the millennial kingdom; and from the Protestant Fathers and the ancient church he dissents by including the millennium in this world, before the resurrection; and thus he begets the doctrine of "the spiritual millennium without the manifest presence of the Lord," which is at present so generally and fatally cherished in the bosom of the church.

With the Puritan "it is a subject of much interest, and we should be glad to see it thoroughly exhibited." But allow me to caution the inquirer, carefully to distinguish in all his researches on this subject, between the promises or prophecies, relative to this world, and those relative to this earth: *this world* being doomed with these bodies to dissolution; and *this earth* having with these bodies the promise of a reconstruction, resurrection, and "restitution of all things." (The good Lord prepare his people for it, and hasten it in its time.) Failing to take this distinction, the church seems to have fallen into the error of interpreting the eternal promises, for things of this transitory world: as the Jews interpreted the promises of Messiah for a deliverer from the power of Cesar.—EVEN SO.

H. D. W.

Truth taken on Trust.

How incumbent it is upon us who believe our "blessed hope," "the adoption, to wit, the redemption of our bodies," at "the appearing" and kingdom of our blessed Lord Jesus, "whom having not seen we love;" "and rejoice with joy unspeakable and full of glory" in the hope of seeing "him as he is," being "like him," in 1843, that we should faithfully and frequently, with fervent prayer, examine the grounds of our faith and hope, that we may know in whom we have believed; and to see to it that our faith standeth in the "power of God." For it is only the partakers of this faith, which was "once delivered to the saints" that will be kept by the "power of God" unto "the salvation" which shall "be revealed in that day;" when all the wisdom of men, and all faith and hopes standing in it, shall perish; as will also every other foolishness, and be shown, with all its pretensions and pretenders, with all their pride and self-will, and "scorning" according to "their lusts," to be altogether lighter than vanity.

But how many thousand professing Christians, are sleeping fanciedly secure in the slimy coils of this soul-devouring serpent; its beguiling is so subtly adapted to their carnal propensities. How common it is for them to place implicit faith in the wisdom of man; hence whatever emanates from the pulpit or the press, of all the productions of man is received with all readiness of mind, examined, readily understood, and believed with delight. But the word of God is taken on trust without examination: whatever their minister says, they believe, if he is a popular one; question them on the grounds of their faith and hope, and you will find more admission and knowledge of what they profess. They have strong faith in nothing but what is recommended by the popular wisdom of the day. And there is nothing popular but what flatters their pride.

Let for instance a holy man of God come along, and in the fearlessness of Wesley, preach "ye adulterers and adulteresses know ye not the friendship of the world is enmity against God!" and enforce it in the spirit of his Master, and you hear them exclaim "What a lack of charity!"—"that is going too far!" "coarse, coarse indeed!" But let one of his (Wesley's) modern disciples come preaching, * the loftiest panegyrics on the "march of intellect," and how the wisdom of man has lit up the page of Revelation, and holding out the prospect that the light of science will soon make the "cross of Christ" no more "a stumbling-block to the Jew" nor "foolishness to the Greek," and you will see him loaded with honors, caressed by religious institutions, who admire and believe; applauded by the Cæsars of the world, and praised even by wicked men. Why? Because it flattens the pride and self-will of each, which are quite congenial to falsehood.

Or, let another come, giving conclusive evidence that he is a favored servant of God by the power and demonstration of the Holy Spirit which attend his labors, proving by the word of the living God, corroborated by unquestionable historical data, and strengthened by present obvious fact in the signs of the times, that our blessed Jesus will come, in person, to raise his people into the air, and the "salt of the earth" being taken away, burn up the chaff with fire, and remove all things which can be shaken in 1843; and you cannot prevail on

* Rev. Robert Newton, Wes. Meth. Conf. Representative.

them to go and hear two lectures together, nor to read proofs for themselves, though you give them the books;—but you will hear them loud in their declamations against the doctrine in which they will evince as little knowledge of the Bible as if they had never professed to believe it. But let a doctor A. or B. with numerous high-sounding appendages to his name (such as neither apostle nor prophet of our blessed Master ever wore) telling his great pretensions to the wisdom of this curse-burdened world, come along, who shall undertake to show the discrepancies of the prophets—(who, according to Peter, “spake by the will of God,” which is perfect *wisdom, righteousness and power;*)—and how inconsistent the plain testimony of the word of the Most High, especially in its account of the beginning and end of this world (which is so much loved,) is shown to be by our now very great wisdom: and prophesying out of their own hearts that the church, the bride of a risen Savior, who is the bridegroom, and her Head, who has gone away to prepare a place for her,—shall in this life, in this flesh of old Adam, in which St. Paul and many living witnesses says “we groan being burdened” earnestly desiring to be delivered, and exclaim, who shall deliver me from this body of death!” And we can sing a fanatic hallelujah, which would offend a Pharisee or frighten an infidel, when we find the faithful and true witness responds through Jesus Christ our Lord” who shall change our vile bodies, &c. to great eminence. Aye, even “sit as a queen and be no widow!” and that all “shall be subdued to her” and telling them that this glorious day is at hand; and you will see the same persons receive this with “all readiness of mind;” and they believe it so firmly, right off upon trust, that they never see the need of searching the Scriptures daily to see whether these things are so. Yes, they believe it, and pray for it, and labor for it: but if you converse with them on the subject, you will find by the way they quote detached Scripture, that they do not understand what they profess to believe. And you will soon find, too, that they are afraid to search the Scriptures lest they should find these things are not so. And they will tell you they are satisfied with their belief, and they have as great a right to their opinion as you have to yours.

Yes, they are satisfied with their faith in fables of wise men, and no wonder. Why? Because there is no cross in that. It is just the very thing that the devil and wicked men desire, therefore they will give them no uneasiness on that score.

But there is not the least analogy in either the doctrine or the faith taught by the apostles full of the Holy Ghost. This doctrine troubled the Cæsars and the authorities of the cities. For it they were stoned and drawn out of the city and left for dead, scourged, imprisoned, for teaching this:—“*That there is another king, one Jesus.* Acts xvii. 7. And that God hath appointed a DAY in which he will judge the world in righteousness, by that same Jesus, whereof he hath given assurance unto all men in that he hath raised him from the dead,” and the gross offensiveness of this doctrine, was that it was all contrary to the decrees of Cæsar, Acts xvii. (See 2d Psalm, Dan. ii. 34, 45, and vii. 13, with numerous other places.) And those who received the word with all readiness of mind, searched the Scriptures DAILY to see whether these things were so. THEREFORE MANY OF THEM BELIEVED, and bore joyfully the

spoiling of their goods, and counted not their lives dear unto them, looking to that blessed hope, &c. Why? Because their faith stood not in the wisdom of men, but in the wisdom of God, and of course they were kept by the power of God. They loved one another, even as their beloved Lord had loved them, consequently they had all things in common.

This was the faith once delivered unto the saints, proved by their works, witnessed too by the Spirit of God, and standing in the power of God.

Let all who love the Lord contend earnestly for this same faith; for the reasons too given by Jude,—READ IT, BRETRREN—and the doctrine of the second advent in 1843 will not be a hard saying at all, either as to time, manner, or object.

O brethren, lift up your heads, and rejoice in the brightening prospect of his near approach. O blessed hope! J. WALSTENHOLME.

Providence, April 16, 1842.

Armeno-Turkish Old Testament, PREPARED BY REV. MR. GOODELL.

CONSTANTINOPLE, Nov. 6, 1841.

MY DEAR BROTHER,—Through the kindness and blessing of God, the translation of the Old Testament into Armeno-Turkish is at length completed. This I had hardly the least idea of living long enough to see, when I commenced the work; but the Divine forbearance towards me has been great. I came in course this morning to the last verse of the last chapter of the last book, which I corrected “with shoutings, grace, grace unto it.” At the bottom of the page I wrote, “Bless the Lord, O my soul, and forget not all his benefits.” I then arose, and shut up all the books that have been lying open before me these many years, and fell on my knees to give thanks unto the name of the Lord; who “hath not dealt with us after our sins;” who hath given us his blessed “Word to be a light unto our feet;” and whose wondrous love permits us to hold it up to “lighten every man that cometh into the world.” O may the nations “no longer have to walk in darkness;” but may they all be speedily furnished with “the light of life!”

To me this work has been, next to preaching the Gospel, a most delightful employment. The land through which I have passed has not been a wilderness to me—a land of drought and barrenness; but it has been a country of fertile vales, and hills of the richest mines, abounding with such beautiful prospects, and refreshing shade, and cooling fountains, that I have often stopped to enjoy the scenery, to listen to the sweet songsters of the grove, to “drink of the brook in the way,” and thus to “go on from strength to strength.” My feelings have gone along with those of the sacred writers to such a degree, that often, when alone in my study, I have been reading a page perhaps for the seventh time, I have had to stop in order to wipe away the fast-flowing tears, or to offer up such prayers and praises as the subject called forth. And then, only think of such a song as that of Deborah’s! Having in such perfection all the softness, and delicacy, and minute detail, and lively description of female composition, who could translate it without feeling his very heart dance within him?

I could almost wish that all the Lord’s people were translators, as Moses wished them all prophets, in order that they might see with their own eyes the very words and the very manner (often inimitable in translating) in which the

great God expressed his thoughts to man, and might thus enter more readily into all the scenes, and circumstances, and feelings of those “holy men of God who spake as they were moved by the Holy Ghost.” God’s word is indeed a great deep; who can fathom it? It is divinely beautiful; who that once looks upon it can help gazing forever with ever-increasing delight? It is fraught with the riches of eternity; who shall not prize it “above gold, yea, above fine gold?”

And now may the blood of the everlasting covenant be sprinkled upon the book; upon those who have had any thing to do in preparing it; and upon all who shall read it! May it be made use of in softening and sanctifying the hearts of men, and “in bringing many sons and daughters unto glory!” Already is God pouring out his Spirit upon this people; and your Society is at the same time sending among them the very “words which the Holy Ghost teacheth.” What a wonderful coincidence! What an encouraging fact! Let it excite our gratitude, and awaken us to more prayer and faith. Tell your Society that “the blessing of many ready to perish will come upon them.” Tell them “not to be weary in well doing; for in due season they shall reap if they faint not.” Tell them not to wait for a vote of thanks, or for a formal expression of obligation and lasting gratitude from this great community—these hundreds of thousands—the object of their bounty; but in this respect to “be perfect, even as their Father in heaven is perfect,” who “sendeth rain on the just and on the unjust.”

With Christian and affectionate salutations to yourself, and through you to them, I remain your brother in the faith and work of the Lord.

W. GOODELL.

Letter from J. R. Gates.

DEAR BROTHER HIMES:—Thinking perhaps your numerous readers would like to hear of the prosperity of the cause of God, I hasten to inform you of the good work in this place. At Milton, the town adjoining us, God has poured out his Spirit, and revived his work the winter past, and quite a number have been converted, and baptized. And I have recently organized a church there as a branch to the Burnt Hill, consisting of 24 members.

Soon after the above revival, I had the blessed privilege of attending the Second Advent Conference at Sandy Hill, where I for the first time saw and heard you, and Bro. Litch.

That Conference to me proved a great blessing. 1. In witnessing ministers and brethren of different orders, dwelling together in “unity,” and not a discordant note heard. 2. Seeing the Scriptures so beautifully harmonized, and the chain of events mentioned in prophecy traced from the Chaldean kingdom, down to the end of time, when the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

3. In witnessing the success of Bro. Miller and Litch and yourself, in not only answering and refuting the arguments and objections of the opposers, but in seeing scores of sinners, under the influence of this doctrine (the Advent near) crying out what shall we do to be saved, &c.

I returned from Conference much refreshed, and resolved to buckle on the armor of righteousness, in the strength of God, to go into the field, and see what could be done for poor sinners. I adopted this plan; as my congrega-

tion was quite scattering, to appoint my meetings at private houses in different parts of the church, and give a short lecture at each meeting, and close up with prayer and Conference season. This course I pursued about three weeks, almost every evening, during which time quite a number found peace with God through our Lord Jesus Christ.

Elder S. Ross Jr. from Union, Mills, came to my assistance, and staid 12 days—I found him to be a true yoke fellow, he came in the fulness of the blessing of the Gospel of Christ, and a new impulse was given to the work. We continued our meetings almost night and day at the Christian Chapel on *Burnt Hills*. The power of God was wonderfully displayed in the conversion of sinners to God.

There are upwards of 50 that give evidence of being hopefully converted. To God be all the glory. Yours in hope of Eternal Life,

J. R. GATES.

Burnt Hills, March 13, 1842.

THE SIGNS OF THE TIMES.

BOSTON, MAY 18, 1842.

Editorial Correspondence No. 4.

DEAR BRO. LITCH:—Since my last, things have gone on well, and the doctrine is evidently taking deep root in this city. Those who have hitherto been sceptical on the *time*, having now heard the arguments on the prophetic periods, are convinced that *time is revealed*, as well as *manner*; and those with whom we have conversed, assure us that our calculations have more weight in their minds than any with which they are acquainted. But it requires much courage and independence to make the avowal of faith in the time, in this city. The prejudice against it is very strong. Yet many have, and others will publicly avow their faith.

The subject of Christ's second coming will not sleep till he shall appear. It will be agitated, discussed, and proclaimed throughout the land, and world. It is now being discussed in one form, or another, by almost every denomination in the world, even the *Papists*, in some places, are waked up to a discussion of the question, to defend themselves against the truth which cuts them to the very heart. The *Beast* will ere long rage with greater indignation against us. We must prepare to meet it.

Several new works on the prophecies I understand are now in press. These will advocate the pre-Millennium Advent. One by the Rev. Mr. Shimeall, of this city, is just published. I obtained a copy to-day and have given it a slight examination. The following is the title of the book: *Age of the World, as found on the Sacred Records, Historic and Prophetic, and the "Signs of the Times," viewed in the aspect of premonitions of the speedy establishment on the Earth, of the Millennial state, by the Second Personal, Pre-Millennial Advent of Christ: with an Introductory Essay, vindicating the claims of Sacred Chronology against the Atheist, Antiquarian, and Infidel. By the Rev. R. C. SHIMEALL, Presbyter of the Prot. Epis. Church in the Diocese of New York.* I shall at this time notice only two things in this book. First. His misrepresentation of Mr. Miller's chronology. He says, on page 213, He (Mr. Miller) inserts for the 6th Servitude under the *Philistines*, 40 years—

Sampson, 20 "

Eli, 40 "

making a total of
100 years.

If these dates in his table, therefore, can be shown as obviously incorrect, we may spare ourselves the time and labor to point out its *other inaccuracies*.

In reply to the above statement, I remark first, that Mr. Miller has not included Sampson in his chronology at all. His name is not given in the list of the judges by Mr. M. to give any time. It is a strange fact that Mr. Shimeall, with all his learning, and critical acumen, should make such a *positive misrepresentation*.

This is the same course, you know, as Mr. Dowling pursued, in his review of Miller. But we hope that Mr. Shimeall will have more moral honesty, than to persist in misrepresentation, when his error is pointed out, and that he will frankly confess it.

Mr. S. in correcting Mr. Miller's chronology, predicates his arguments upon mere conjecture, instead of the word of God. He includes the 40 years of Eli, and the 20 years of Sampson in the **SIXTH SERVITUDE**. And here, says Mr. S. "is a clear loss to Mr. Miller's chronology of 60 years!"

Now the word of God declares, Judges xiii. 1. that the *Philistines* did rule over Israel 40 years. It will be seen that Sampson was not born till after the Philistine servitude commenced. If he judged Israel 20 years in the days of the Philistines, as in Judges xv. 20, it must have been the last twenty years of his life. Mr. Miller has always contended that the 20 years of Sampson were included in the Philistine servitude. It is very clear that Eli was not cotemporary with Sampson, and therefore, his administration could not be included, either in the Philistines, or of Sampson's administration. *Mr. S. has no positive scripture proof for it.* But Mr. Miller will set this matter right at a future time. We will not now say more on the subject; but will;

Secondly, Notice the conclusions to which Mr. S. has come, on the subject of the end of the world, or the gospel dispensation. We give an extract from his work under the following head:

PROPHETIC CHRONOLOGY. It will be seen that our deductions, as founded upon Sacred *Historic* chronology, furnish an aggregate number of 3679 years, from the Creation, down to the commencement of the 70 prophetic weeks of Daniel. Of prophetic chronology, the numbers upon which we are dependent to complete the 6000th year, as the period within which all God's purposes in relation to this world will be accomplished, are the following:—

Daniel's 70 weeks, or 490 years from which	453
deduct A. D. 37,	453
Commencement of 1260 days, in A. D.	533
The 1260 days of Daniel and St. John	1260
Excess of 1290 days of Dan. xii., over 1260	30
Excess of 1335 of Dan. xii., over 1290	45
	—
Total,	2321
Add the historical years as above,	3679
	—

From	6000
Deduct,	2321
	—

And it gives you, 1868

as the period when, in the time of the 7th angel, Rev. xvi. 17, who pours out the last vial of judgment into the air, "a great voice out of the temple of heaven, from the throne," will be heard, "saying, IT IS DONE!"

From	1868
Deduct,	1842

Which leaves. 26

In 26 short years, therefore, if the above prophetic numbers can be demonstrated to have their support in Scripture, that blessed period, the consummation of the devout believer's faith and hope will have arrived, when he who is "the Alpha and

Omega," from his high and holy throne will proclaim, "BEHOLD I MAKE ALL THINGS NEW."

But, these prophetic numbers, if viewed in their relation to the events with which they stand connected, *past, present, and future*, all conspire to admonish us "upon whom the ends of the world are come," that THE GREAT DAY OF CRISIS, both to the Church and to the world, is "just at hand." No—we are not to calculate upon 26 years additional probation, under the present existing economy of the Gospel! Look to 1847! May Heaven prepare us all to meet undismayed, the terrors, and to share triumphantly, in the glories of "THAT DAY!"

Perhaps, however, some one will ask, if, upon a *peradventure*, an error in the department of *historic chronology* as above, *should have escaped observation*, what then becomes of all these deductions? To this I reply, that, confident as I feel in the *correctness* of the historico-chronological department of my work, as herein exhibited; if the great Head of the Church has sent forth the Spirit of his grace, to reveal to the faithful a knowledge of prophetic numbers, and these prophetic numbers, as interpreted in the sequel are in accordance with "Holy Scripture;" then, I ask but a single admission, in order to demonstrate that, *independently* of immutable accuracy in giving the length of each link in the first half of our golden chain, the crisis, in A. D., 1847, and the "finishing of the mystery of God," in A. D., 1868, is established upon grounds of *equal certainty*. Prophecy points out to us the things that shall be **HEREAFTER**, even to the *last act* of the Almighty's government and providence over the world. The admission that I ask, is, that the *present* is the year of our Lord 1842, from the NATIVITY. The following passage, the inaccuracies of Scriptural computations of Historical Chronology to the contrary notwithstanding, will fully explain our meaning. O that it was inscribed upon our hearts as with the finger of God, and with the pen of a diamond forever! "We have also a MORE SURE WORD OF PROPHECY, whereunto ye do well that ye take heed, as unto a light that shineth in a DARK PLACE."

Thus it will be seen, that Mr. S., in his calculations, has brought us within **FIVE YEARS** of "THE GREAT CRISIS"—1847, instead of 1843.

Yours in the blessed hope, J. V. HINES.
New York, May 5th, 1842.

The Rhode Island War, which we have thought might end in smoke, has not quite disappeared yet, at least it continues on paper. Some few arrests for treason have been made by the Charter party of the officers of the Suffrage party, and the latter have been bailed out. Both parties have sent Commissioners to the General Government. Governor Dorr as Commander in Chief of the Suffrage party, and one or two of his subordinate officers, went on to negotiate a treaty at Head Quarters, where they would be conveniently out of the power of their antagonists, and more honorably employed than they were like to be at home. Messrs. Randolph and Potter, who, on the other hand, represented the Charter party, went on to Washington about the same time, and returned on Wednesday with "a communication from the President, in which he fully assures the General Assembly [of the Charter party] of his determination to maintain the government of the state, as it exists and always has existed, under the old Charter." Two companies of the U. S. forces have been, as before mentioned, sent from the State of New York to man the forts about Newport.

New York city, in organizing her government, found herself in much the same dilemma as Rhode Island, in consequence of the irregularity of proceeding in the election of the sixth ward. The

officers from the other wards were sworn in, after which the Mayor and democratic members withdrew, and the whig members admitted the member from the sixth ward, and proceeded to organize, by the election of a President and Clerk for the ensuing year. This will of course be objected to, as illegal, by the democratic members, and as the Board are equally divided, may result in a collision.

Editorial Correspondence.—No. 5.

A New Movement. A new project has been started in this city for the purpose of having *more talk*, about the world's conversion. The following call for a Convention on the subject was published in the *Observer* of last week.

*A Call for a Convention
On the subject of Evangelizing the present generation
of the heathen.*

That Christ requires and expects his people of the present generation to do what they can to give the gospel to all nations before another generation of the unevangelized shall go down to the grave, cannot be reasonably questioned.

As the object of evangelizing the world is one of such magnitude, it requires the co-operation and united energies of the friends of Christ of every name. It is plain that it calls for vastly more vigorous efforts than the majority even of the most zealous churches of Christendom are accustomed to make. The great question is, how shall the collective body of the friends of Christ be the most successfully enlisted in the work so as to apply promptly their proportionate amount of means for the accomplishment of this most desirable object? It is thought that the cause of the world's evangelization might be advanced, if a Convention composed of the friends of missions of various evangelical denominations of Christians, should be held at some suitable time and place, for the purpose of mutual counsel and united prayer. It is not the object of the Convention contemplated, to instruct or control any society now in existence, or to organize any new society; but to discuss the claims of the heathen world upon the Christian church; to look at the resources of the church to accomplish the work of fulfilling the parting command of Christ to his disciples; to excite to more vigorous action; to unite in special prayer to the great Head of the church for his blessing upon the cause of missions, and to promote the spirit of missions among the churches of the respective denominations which shall be represented.

We desire that this Convention should be composed of ministers and members of Protestant churches of all denominations who have missions in the foreign field, and who are willing to co-operate with the American Bible Society, and the American Tract Society in their endeavors to evangelize the world. The delegates to be appointed as the several churches to which they belong shall think proper.

We, therefore, the undersigned, do hereby express our wish that such a Convention may be held in the city of New York on the 10th day of May 1842, (the place and hour to be hereafter designated,) and desire that such churches and ecclesiastical bodies as feel interested in the object contemplated would seasonably appoint some of their number to attend and take part in its deliberations.

It is understood that when this Convention shall have been organized, *it shall be authorized to invite such other persons as they may think proper, to unite with them in their deliberations.* (!) This Convention is called for the express and only purpose of discussing the question of evangelizing the world; while the various topics which agitate and divide the friends of Christ shall not be introduced.

Rev. N. S. S. Beman, D. D., Rev. J. Lindsay, Rev. T. A. Merrill, D. D., Rev. T. McAuley, D. D., Rev. Elisha Yale, D. D., Rev. M. L. R. P. Pomeroy, Rev. T. H. Skinner, D. D., Rev. Mr. Thompson, Rev. W. B. Sprague, D. D., J. C. Bliss, M. D., Rev. E. N. Kirk, Rev. J. Marsh, Rev. J. Wood, B. F. Butler, Esq., Rev. M. S. Goodall, Rev. E. Hedding, D. D., Rev. A. Proudfit, D. D., Hon. R. H.

Walworth, Rev. J. W. Monteith, Hon. G. C. Bronson, Rev. J. Clancy, Rev. B. T. Welch, D. D., Rev. Mr. Sherman, Mr. J. N. Wilder, Rev. E. Nott, D. D., Hon. J. P. Cushman, Rev. A. Yates, Rev. M. Allen, Rev. J. Van Vechten, Rev. E. Pond, D. D., Rev. Prof. Yates, D. D., Hon. N. W. Howell, Rev. N. Levings, D. D., Rev. S. H. Cox, D. D., Rev. D. Kennedy, Rev. E. F. Hatfield, Rev. J. N. Wyckoff, D. D., Rev. J. B. Waterbury, D. D., E. C. Delavan, Esq., Rev. W. Patton, D. D., Rev. J. N. Campbell, D. D., Rev. E. S. Janes, Rev. J. M. Mathews, D. D., Rev. J. O. Choules, Rev. A. D. Smith, Rev. G. B. Cheever, Rev. G. Peck, D. D., M. L. North, M. D., Rev. G. Coles, D. Codwise, Esq.

You will perceive that it is a sectarian thing, although they invite "the friends of Missions, of the various evangelical denominations," to participate in the convention; yet, they must "*co-operate with the American Bible and Tract Society, in their endeavors to evangelize the world;*" in order to be eligible to a seat in the Convention. Will the Baptists as a denomination co-operate with an antagonist society? NEVER!

The idea of evangelizing the world, is a noble one. But the prospect looks dubious, while the professed evangelical sects refuse to co-operate with each other in the work. We predict that it will end in *mere talk.*

The Church of England.—Her designs. Our readers are aware that the government of Great Britain have formed the design, in connexion with the king of Prussia, to establish the protestant faith in Syria. To carry out this design, the English have made an effort to establish a bishop at Jerusalem. It should be understood, that this contrivance is not exclusively for the spread of Christianity in that apostate land, but to sustain their political power and influence, against the French Catholics, whose power and influence *they fear*, in that country. It is a *political manœuvre.* The following article will show how the Bishop was received.

BISHOP OF JERUSALEM. The ensuing intelligence from Jerusalem is among the remarkable "signs of the times."

A correspondent of the *London Morning Chronicle*, in a letter dated Constantinople, February 25, states, that soon after Dr. Alexander's arrival at Jerusalem, groups of Christians, men and boys, collected at different times round his abode, and expressed their hostility by groans and offensive exclamations. When he went forth for exercise, he was followed by many low vagabonds, among whom were several Jews, reviling and insulting him; and lastly, when he performed divine service, which took place, it is said, publicly, greater crowds assembled and interrupted him, not only with hooting and menaces, but by acts amounting almost to personal injury.

The Consul complained to the Governor, who ordered that any persons who repeated such conduct should be seized and chastized; but he declined to appoint a regular guard, or issue any firman, which might be construed into a recognition of the Bishop's rank. A report was then forwarded to Sir Stratford Canning; and his excellency addressed a communication to the Porte, demanding that orders should be issued to the Governor of Jerusalem, to grant the required protection. No specific answer has been returned.

The *Leipsic Gazette* of the 23d, has an article from Constantinople of the 2d, confirming the personal dangers incurred by Bishop Alexander at Jerusalem, and the insults to which he was exposed from both Jews and Christians, whilst preaching in the open air. The Bishop appealed to Sir Stratford Canning, and represented that if his person was not in safety, he should be under the necessity of quitting the country. The Ambassador immediately addressed the Divan on the subject. Negotiations went on for eight days, when the Porte at last de-

clinedly refused to acknowledge the New Bishop, declaring that the Turkish government would not risk creating discontent among a vast number of its subjects who hold the Greek and Roman faith, and whose privilege it is not to admit into Jerusalem what they term a heretic prelate. Izzet Pacha persisted in this resolution, and after some more representations from Sir Stratford Canning, the Porte gave the following final answer:—"As we cannot, without evident danger, acknowledge by a special firman your Anglican Bishop, we, however, out of respect for Her Majesty Queen Victoria, grant to the said Bishop the protection and toleration which we allow to all other Christian ecclesiastics who make a temporary residence in our empire. Instructions to this effect will be sent to the Tahir Pacha, to whom we will recommend the Bishop of Jerusalem."—*Herald.*

The last accounts stated that he had broken with Tahir Pacha, because that functionary refused to recognize him as any thing more than an English traveller; and his relations with the Christian population seem yet more unsatisfactory. The *Augsburg Gazette* tells us, "It appears certain that the English Bishop of Jerusalem was pelted with stones by the Christians, whilst he was preaching a sermon. The Mussulmans remained neutral, (and no doubt much edified) 'on the occasion.' And from another source we hear, that of many reports prevalent in Constantinople with respect to Syrian affairs, the only one which has obtained confirmation from the mouth of an Ambassador is the attack on the Protestant Bishop of Jerusalem; and it is added, that his life was actually in danger."

"What is to be the result of the Bishop's troubles, we do not pretend to foretell; but we cannot admire the foresight or management of those who have exposed him to the peltings of the community which he comes to conciliate; and would earnestly desire his withdrawal from a position where, with the credit of the English church and nation depending on him, he can hardly tell whether it is his business to avenge or to suffer—to make himself respected as a representative of our State, or embrace the crown of martyrdom as the Missionary of our church."

The Millennium.—The want of harmony, the opposition, the irritability discernible in the political, moral and religious world, the splitting up of political parties, the quarrelling of religious bodies of the same denomination, and the division of moral societies, are among the signs of the times indicating any thing rather than the approach of that long and universal reign of peace, looked for by the believers in Christ's spiritual reign of a thousand years on earth, commonly called the millennium; and yet many of these believers consider the time *at hand*, when it is to commence. Are not these among the signs of the *latter days*—the end of the world, when the tares and the wheat are no longer to grow together.

We spoke of the irritability in the public mind. Every man of ordinary reflection must have noticed in all public bodies, and even among many individuals at the present day, a certain uneasiness and impatience of contradiction and restraint, falsely called independence, but truly *self-will*, which is the opposite of that charity so beautifully described by Paul, as being "first pure, then peacable, gentle, easy to be entreated," &c.

The present state of the public mind is like that impure state of the public atmosphere which requires the thunder and lightning of heaven to cleanse it. Is there not a terrible storm at hand—"a horrible tempest?" "The approach of some great event" is predicted even by those who speak with contempt of Miller and his doctrine. Look at Congress and see the discord and anarchy, the *censuring* and the quarrelling, and the threatening of dissolution. Look at the political parties, and see them divided

among themselves. Look at the state of Rhode-Island and with her two legislatures, passing laws in opposition to each other. Look at the religious community, and see an ambitious avaricious priesthood, opposing every salutary reform and wholesome truth, which happens not to chime with their narrow selfish and pharisaical views. Look at the churches of our land, cold, selfish, intent on building up sectarianism as a substitute for Christianity. Then ask whether these signs are the forerunners of a thousand years of peace and righteousness, or the separation of the righteous from the wicked. We merely throw out these suggestions for consideration.

D.

A Prediction.—Bro. Fitch's letter was put into the hands of a friend in this city a few weeks since, who soon returned it with the following note, in pencil marks on the title page.

"This pamphlet contains a misrepresentation and a misapplication of Scripture of most unhappy tendency. After 1843 has shown the reasoning unsound, and has given the author's theory to the winds, well may the infidel ask, What can you prove from the Bible?

N. B. Such a use of the word of God causes it to be disrespected and denied. J. S.

April, 1842.

How easy it is, to judge—to predict—to assert. But it is not so easy a matter to prove such assertions and predictions. Yet these are the principal arguments of our opponents. Shall such things shake our faith? Never.

The Oberlin Institute—Is believed to have a more rapid growth, than any literary institution in this country. It is but eight years since the ground, on which the college buildings now stand, and the whole town, were a wilderness, and already she numbers more than 600 students. Six young people as students, five of them of this city, set out for Oberlin on Tuesday morning, 3d inst. The manual labor system, to a certain extent, has been adopted both in the male and female departments. This, while it contributes to health, defrays a considerable portion of the expense, and has also a good effect on the morals.

Horse-Racing—Would seem to a stranger the most important business of the United States, especially if he should notice the desertion of Congress by the duellists, and those who claim to be the most prominent and influential members, to attend these sports, at a distance of several hundred miles. At the Long Island race last week, between the celebrated horses, *Fashion* and *Boston*, the number of spectators present were supposed to be at least 60,000, and the sums of money which were bet or "changed hands," \$300,000. It is remarkable that H. A. Wise, the duellist of Virginia, and Stanley, of North Carolina, who have been quarrelling in Congress for one or two weeks past, were not only there, as might have been expected, but mounted their horses to leave the course, *at the same time, and close together;* and whether their horses caught their master's spirit, or had it spurred into them by their riders, they moved but a little way, before they ran violently against each other, knocking their master's feet from the stirrups, when Stanley's horse ran furiously forward, and as his master began to check him, in order to apologize to Wise for the accident, the latter struck him a blow over

the head with a heavy loaded cane, which nearly killed him, at the same time saying, "I called you a coward in Congress, and now have struck you. If you can bear that, you may;" meaning if possible to compel him to a duel, which will be pretty likely to ensue. Horse-racing and theatrical dancing fill our newspapers, and command the largest assemblies, and the most money of any thing seen or done in this *Christian* land, while the second coming of Christ and the end of the world, are treated as subjects comparatively of little importance!

The Dark Day.

The following lines, written soon after the event to which they refer, were handed us by a friend, and afford a view of the impression the dark day made on the community at the time. One circumstance is noticed which we had never before heard named, viz. the darkening of the moon.

ON THE DARK DAY, May 19th, A. D. 1780.

Let us adore and bow before
The Savior, Lord of might,
Who turns away the shining day
Into the shades of night.

All nature stands when he commands,
Or changes in its course;
His mighty hand rules sea and land;
He is the Lord of hosts.

Nineteenth of May, a gloomy day,
When darkness veiled the sky;
The sun's decline may be a sign
Some great event is nigh.

Let us remark, how black and dark,
Was the ensuing night;
And for a time the moon declined,
And did not give her light.

Can mortal man, this wonder scan,
Or tell a second cause?
Or did our God then shake his rod,
And alter nature's laws?

And now let all who hear this call,
And saw that day so dark,
Make haste away without delay,
And get into the ark!

Sure enough, What do the Scriptures mean.

In the Christian Herald of March 31, 1842, there is a question by Eld. Shaw, *What does the Bible mean?*

I answer, read the connection, and the Bible will explain itself. Micah iv. 1—5. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine

and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever." *Last days* are the gospel days, see Heb. i. 2. God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." *Mountain of the house of the Lord*, is the gospel of Jesus Christ, Ps. lxxii. 16. "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." *People shall flow unto it*, Gentiles coming to Christ, and saying, as says our text, "he will teach us of his ways," his works, John v. 36. "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." *And we will walk in his paths*, his ordinances and laws, Ps. cxix. 35. "Make me to go in the path of thy commandments, for therein do I delight." *For the law shall go forth of Zion*, &c. Luke xxiv. 47. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." *And he shall judge among many people, and rebuke strong nations afar off*, Ezek. v. 15. "So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury, and in furious rebukes. I the Lord have spoken it." Also xxv. 17. "And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them." Isa. xvii. 12, 13. "Wo to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." *And they—Who?* The nations who go up to Zion and walk in his commandments, *shall beat their swords into plough-shares*, &c. No true children of God, who follow the example of Christ, ever have, or ever will, learn war any more, or use carnal weapons any more. This is certainly fulfilled to the letter. *Nation shall not lift up sword against nation*. The converted Jew will no more fight against the converted Gentile. It cannot mean wicked nations, and have a spiritual millennium, for all say there must be a battle before or at the time Christ comes. Rev. xvi. 14, 15. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

They shall sit every man under his vine and under his fig tree, &c. This verse has been literally fulfilled in the gospel day, as much so as in the days of Solomon. See 1 Kings iv. 25. "And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon." *And none shall make them afraid*, see Acts xviii. 9, 10. "Then spake the Lord

to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace : for I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city." This part has been fulfilled, the writer's opinion in the Herald to the contrary notwithstanding. Ver. 5, "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever." This verse shows clearly what Scripture means, "all people walking after their gods." *All* must mean a very great multitude, more than those who walk after the Lord our God, and "this," says, brother S., "has not been fulfilled yet." Then I say it never can be. But what a millennium this will be, all people walking after their gods of War, of Honor, of Mammon, of the World, and, I am afraid, this god has blinded the eyes of our writer, so that he cannot read his Bible without a blurr, at least, before his eyes. Who has pretended to have such a Bible, as to give this passage for a millennium? No one but opposers of Christ's coming, Yet this writer told us, a few months since, that he had been preaching the Second Advent doctrine, save the exact time, for twenty years : and is now inquiring, "What does the Bible mean?" Let him divest himself of his worldly spirit, and pray God for his Holy Spirit to lead him into all truth, and he will soon understand that such passages as Micah iv. 1—5 can never support a spiritual millennium, as he evidently tries to

make us believe. What does our brother mean? Does he try to make us all sceptics, by such dark hints against the Scriptures? If this is his object, I would call it more honorable for him to come out plainly, and tell us why he thus tries to throw darkness on the blessed Word.

I would ask him two or three questions, and if he is honest, he will give as well as ask.

1. What does the passage mean, Dan. vii. 21, 22? "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

2. What does Paul mean, 2 Thess. ii. 7, 8? "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

3. What does Christ mean, Matt. xiii. 30? "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." And what is meant by Acts xiv. 22? "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

Also, 1 Cor. xv. 50, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Let these plain texts be answered, and he will oblige A BELIEVER.

Letter from S. C. Rugg

TO THE SECOND ADVENT MEETING IN BOSTON.

To all the dear friends in Boston, who meet at the Second Advent Prayer Meetings: I say unto you, all hail! lift up your heads, and rejoice, for your redemption draweth nigh; it is nearer than when we believed. We have heard the midnight cry, Behold the bridegroom cometh, go ye out to meet him. And this cry has reached many hearts, and resulted in their salvation; and now they are watching, and looking for the glorious appearance of the great God, and his Son, Jesus Christ.

Dear friends, is it so with us? Is it heartfelt and deep, and an abiding faith; such as will stand in the hour of trial? Are our lamps trimmed and burning? Are we waiting upon God, ready and willing to bear the cross for Christ's sake; and be known of all men, as believers in this unpopular doctrine, which brings odium and contempt upon us? Or are we careful for our reputation, and so keep back part of the price? These are important points to be decided; and the great day of decision will soon arrive, when the judgment will sit. Let us count the cost. Salvation is ours

THE HEAVENLY REST.

Andante.

AIR.

1. There is an hour of peace-ful rest, To mourn-ing wan-der's given; There is a joy for souls dis-tress'd, A balm for ev - ery wound - ed breast, 'Tis found a - lone in heaven.

2. There is a soft, a down - y bed, As fair as breath of even; A couch for wea - ry mor - tal spread, Where they may rest the ach - ing head, And find re - pose in heaven.

3 There is a home for weary souls,
By sin and sorrow driven;
When tossed on life's tempestuous shoals,
Where storms arise and ocean rolls,
And all is drear—but heaven.

4 There faith lifts up the tearless eye,
To brighter prospects given;

It views the tempest passing by,
Sees evening shadows quickly fly,
And all serene—in heaven.

5 There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine disperse the gloom :—
Beyond the dark, the narrow tomb
Appears the dawn of heaven.

at the loss of all things. Who will pay the price? A preparation of heart is a necessary requisition. A short article in the last Signs of the Times, on Christian Holiness, was to the point. Literal fire cannot cleanse the heart of the church; the fire of God's truth must purify the heart, the temple of the Holy Ghost must be occupied by its rightful owner; and then, and not till then, will the church be ready as a bride adorned for her husband. Do not let us be deceived with the shadow of a belief, without the substance. I have seen some who, it seemed to me, had a sort of intellectual belief of the head, while their hearts did not seem to be prepared to receive other truths of the gospel as well as this. Such, it seems to me, are making this belief the turning point of their salvation; and they don't want to hear anything about any other doctrine. Such, I am afraid, will not be ready. With such we have a duty to do; are we willing to be faithful to such, and tell them that this is not the whole Gospel, but *essential* to the whole.

It is a great thing to become a little child, and to receive the gospel as a little child. It is too simple for manhood. Hence the necessity of Christ's instruction when he was asked, who should be greatest in the kingdom of heaven. "And Jesus took a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven. Whosoever, therefore, shall humble himself, as this little child, the same is greatest in the kingdom of heaven." Here is a lesson well adapted for our instruction, if we have the spirit which Christ said should bring all things to our remembrance, whatsoever he had said. May the Lord be with you by his spirit, in all your meetings, and sit as a refiner with you, in all your deliberations.

Groton, April 4, 1842.

The Opposition—Mr. Miller.

Several persons who dissent from us on the doctrine of the advent near, are now writing in the "Christian Palladium," in opposition to our views. Among these Elder S. Clough stands conspicuous. Elders Barr, Bailey, and others, have made some objections to the doctrine: Bro. Fleming is replying to Bro. Clough at length. The following brief notice of their productions by Bro. Miller, will give our readers some idea of the strength of the opposition to his views.

DEAR BRO. MARSH.—I did not see your letter till I arrived at home from Hartford, Ct. last Saturday. This is my only apology for not answering your kind letter before. I have also received No. 22 of the Palladium for which I thank you.

As it respects Bro. Clough's remarks on my chronology as he is pleased to call it, the reader will duly appreciate his unchristian remarks, about my "bias" and "going over it again and again, and re-arranging and altering, till he has made his figures bring out the result which he desires." Yet with all of his own bias and unchristian spirit, he has given my "re-arranged and altered chronology" down to the Exode, lacking one year the time of the flood! Then from the Exode to the building of the temple, he has given but 480 years, according to 1 Kings vi. 1, which every unbiased mind must

acknowledge cannot be correct, and have the chronology of the Judges true which I have given, the declaration of Paul, in Acts xiii. 20. And Josephus, who says, "From the death of Moses to the death of Eli was 476 years," agreeing with Paul and the chronology of the Judges into three years certain, as I have given it. Now let every candid mind judge which of us have the most testimony: he has 1 Kings vi. 1. I have the history of the Judges, the apostle Paul, and the account Josephus has given, which destroys, at one blow, all his Yankeeism about Josephus "probably eight years in ancient copies, instead of eighty." This he calls "plain and positive declaration." Surely Bro. Clough will be entitled to a doctorate soon, if he can make *guess work* such positive proof. Error might have crept into the text, as he says, in 1 Kings vi. 1, and ten times more likely than in Judges, Paul and Josephus all different writers, and at different times. If I am "biased" in my judgment by my fondness for 1843, what must be the bias of that mind who will reject all this testimony, and even one king's reign, Jehoiakim, of 11 years entirely, in order to make his favorite 4004 before Christ!!! It is plain as the sun that the 70 years began when all the vessels of the house of the Lord was carried away; see 2 Chron. xxxvi, 9—10; also 17—21; here we are expressly told when the 70 years began, in the days of Jehoiakim, who reigned but three months and ten days; then was the house of God burnt and all the vessels, great and small carried away, and the three score and ten years began. Jehoiakim reigned 11 years before that. Put this, and the addition of Paul and Josephus to Br. Clough's own chronology, and we have 6000 years ending 1842. Let him give me the credit as he ought, of having the weight of testimony in favor of those two periods, and I care not a fig whether it comes this year or next.

Elder Bailey, and Elder Barr's objections are so foolish and show such a want of Scripture knowledge and common sense, that I hope when they study their Bibles more they will learn Bro. Bailey that Abraham was not Terah's oldest son. And Bro. Barr that Jehoram reigned three years with his father. And that Amaziah reigned but 11 years under Joash king of Israel, and 15 years under Jeroboam, 2 Kings xiv. 17. Then 11 years added to fifteen makes 26 years of Jeroboam's reign, and Azariah reigned in the 27th year, the time is all told, and I cannot get but 11 years interregnum.

As it respects Samuel's reign I cannot prove by Bible but 24 years, and when my chronology was made, I did not know what elder Barr did "think," nor what the Pope of Rome thought, and if I had, I do not know as I should have paid any attention to either.

As it respects Bro. Clough's remarks on the time of Manasseh's captivity 677 years before Christ, he well knows how Prideaux makes it 673, B. C. by supposing Christ to have been born 4 years before our era, and he cannot be so ignorant, as not to know that it will make no difference in my calculation, whether we say 673 and 1847 makes 2520; or whether we say 677 and 1843 making 2520. Both calculations are the same year. As it respects the captivity of Daniel, 607 and the 70 years are two events, one is the last regular jubilee kept by the Jews, the other when the house of God was burned and the land laid in desolation. I am truly astonished to see the pretended servants of God take so much pains

to blind people when it is so easy to obtain light. I remain yours in the blessed hope in the second advent in 1843.

W.M. MILLER.

Low-Hampton, April 4, 1842.

To AGENTS.—A remittance of what they have on hand will be thankfully received.

NEW YORK.—We have just returned from the Conference and Lectures in that city. The prospects there are cheering. Particulars in our next.

General Conference in Boston

Will commence on Tuesday, May 24th, at the Mechanics, and continue through the week. We anticipate a full representation of the friends of the cause, both of the ministry and laity, at these Conferences. The believers in the doctrine of the Second Advent at hand, are rapidly increasing throughout the country. And as our time is short in which to do up our work, no trifling excuse should be permitted to deter us from convening on the occasion. A commodious place has been secured for each of the Conferences; and our cause will not suffer, to say the least, by a comparison with any of the great causes which claim the attention of the public during these interesting weeks.

Another thought is, that it may be the last Anniversary Week the world will ever see; and if it should be thus, can we be clear and not have embraced such an opportunity of giving distinctly, firmly and unitedly, and with our whole strength, the Midnight Cry to the congregated tribes of our American Israel, before the great day of the Lord come upon us? Brethren, think on this subject, and act promptly.

We are happy to state that, (Providence permitting,) the Rev. G. F. Cox, of Portland, Me. and Mr. William Miller, will attend the above Conference.

Conference in Pittsfield.

The Conference will commence on Monday, May 23, in the Free-will-Baptist meeting-house in Pittsfield, at 10 o'clock, A. M. Ministering brethren and friends who love Christ's appearing, are invited to attend and unite in the privileges of the Conference.

Bro. CALVIN FRENCH will commence a course of lectures in the above-named place on Saturday evening, May 21st.

Boston, April 27, 1842.

Letters

Received up to May 14—From P. M. South China, Me.—Ballston Spa, N. Y.—West Woodstock, Ct.—New Lebanon Springs, N. Y.—Vergennes, Vt.—North Danville, Vt.—New Ipswich, N. H.—Fort Ann, N. Y.—Sudbury, Vt.—East Sheldon, Vt.—West Boylston, Mass.—Greenville, S. C.—Columbus, Miss.—Greenville, S. C.—Haverhill, N. H.—Barbersville, Orange Co., Va.—Woodstock, Vt.—Exeter, N. H.—Portsmouth, N. H.—Killingley, Ct.—Goshen, Ga.—Cornville, Me.—Tunbridge, Vt.—North Penobscot, Me.—East Newport, Me.—Essex, Ct.—Union Mills, N. Y.—Canaan, Wayne Co., Pa.

From Darius Fowle, Jonas D. Johnson, Hiram Shipman, Solomon Perry, A. J. Williamson, rem. Charles A. Hastings, Henry W. Cutler, Wm. H. Nason, Israel T. Randall, Josiah Green, Jr. E. B. Randall, Ira Mann, Peter Hough, W. & C. B. Roberts, N. J. Clark, John J. Dadmun, D. Burgess, Franklin Lumbard, S. P. Gilbert.

Books Sent.

One bundle to Isaac Vaughn, South Carver, via. Plymouth, Mass.

One to Wm. H. Nason, Plymouth, Me. via. Bangor Me.

One box to James Tolman, Washington City, D. C. via. Alexandria, D. C.

One bundle to U. J. Clark, St. Johns, N. B.

New Publications.

Cox's LETTERS ON THE MILLENIUM.—Just published, and for sale at this office. 132 pages. Price 25 cts. in boards, 18 3-4 in paper covers.

MORMON DELUSIONS AND MO STROSITIES.—Just published, and for sale at this office. 90 pages. price 15 cts. \$10 per hundred.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 8.

Boston, Wednesday, May 25, 1842.

Whole No. 56.

New York Anniversaries.

We give below a brief view of several of the Anniversaries of the Na. Benev. Societies at New York. The reader will see by them that the Gospel is being very rapidly diffused, "as a witness among all nations." It will be difficult to find the nation that has not had, or, are not now receiving the Gospel.

AMERICAN BIBLE SOCIETY.

The twenty-sixth anniversary of the American Bible Society was held in the Broadway Tabernacle on Thursday, the 12th instant, at 10 o'clock, A. M.

The President, Hon. John Cotton Smith, took the chair, and the meeting was opened by reading a portion of Scripture, (Hebrews iii.) by Rev. Dr. LYLE, of N. York.

The venerable President addressed the Society for a few moments, congratulating it on the great amount of good it had accomplished during the year; and expressing gratitude to the God of the Bible for his constant smiles.

The President mentioned with high gratification the fact that the Secretary of the Navy had ordered the chest of each seaman in the service to be supplied with a copy of the word of God; and also the circular of the Secretary of State of New York, recommended the use of the New Testament in common schools.

The Treasurer's Report was read by Mr. Hyde, and the Manager's Report by Rev. J. C. Brigham.

The meeting was then addressed by Rev. Dr. Eastburn, of N. York the British consul Buchanan, John H. Kain, M. D., of New Haven, John Thompson, Esq., of Poughkeepsie, Rev. E. W. Sehon, Cincinnati, Rev. Dr. Bethune, of Philadelphia, Bishop Mar Yohannah, and Rev. Mr. Perkins, of Persia, in support of the following resolutions, which were adopted.

Resolved, That the systematic examination and supply of destitute families now so happily going forward within the bounds of many of the Auxiliaries, ought to be extended to every portion of our country, and particularly to our new States and Territories.

Resolved, That the growing disposition manifested of late to use the Bible as a reading book in common schools, is an auspicious omen to our country.

Resolved, That in view of the success which has hitherto crowned the efforts of the Bible enterprise, the friends of this enterprise ought now to aim at nothing less than a speedy diffusion of the word of life among the destitute of this and of all lands.

Resolved, That the increasing demand for the Scriptures from foreign countries, and particularly from the region where the Scriptures were first revealed, should urge the Auxiliaries and friends of the Society to more enlarged contributions and more fervent prayers for the furtherance of the sacred cause in which they are engaged.

Abstract of the Annual Report.

In the course of the year two Vice Presidents have died, Joseph Nourse, Esq., of the District of Columbia; and Hon. Jesse L. Holman, of Indiana. Also, one Manager, Samuel Parsons, Esq., New York, of the Society of Friends.

New Life Directors, 92

New Life Members, 503

New Auxiliary Societies formed, 67

This number is more than three times as large as that of the previous year. Most of them are formed in the new States, one in Texas, and one at the Sandwich Islands.

The receipts of the year are \$134,357,08, being an increase of \$15,496,67 over those of the previous year. The disbursements have been \$139,649,70, leaving the Society in debt to the Treasury, \$5,292,62.

The number of Bibles printed is 104,000, the number of Testaments 172,000, making a total of 276,000 copies.

The number of Bibles and Testaments issued is 257,069 copies, being an increase over the issues of the previous year of 106,874.

The Board have made great efforts to increase the stock of books in the depository, yet so unusual has been the demand for them, that the quantity now on hand is almost as small as that at the close of last year. Further efforts must be made to increase this stock as fast as the auxiliaries indebted pay for the books they have ordered.

Stereotype plates have been prepared for a bourgeois Bible, and also for the N. Testament and the Book of Psalms in raised letters, for the use of the blind. These letter plates have been prepared in Boston, under the direction of Dr. Samuel G. Howe. They have been attended with considerable expense, but will last for many years. The unhappy condition of those for whom the work is designed, made the duty of the Board very plain.

The Board have unanimously decided that they will print no more Bibles or Testaments translated from the Vulgate. The plates on hand of the Spanish Bible, and those for a French and a Portuguese Roman Catholic Testament, are to be sold for type metal.

Plates for a new Spanish Protestant Testament have been ordered, and books from them will be ready for delivery in a few months. The reasons for this measure will be found in the report when published.

Ten travelling agents have been employed all the year, and four more for a part of the time. These agencies are attended with expense, yet they are not employed, when there is evidence that the Bible cause will be sustained without them. Experience of a quarter of a century has convinced the Board of their great importance in some circumstances.

Numerous grants of Bibles and Testaments have been made for supplying the destitute of our new settlements, both families and schools, for the supply of our seamen, boatmen, soldiers, and emigrants, as will be seen by the report. Other grants, mostly in English, French and German, have been made for Texas, Haiti,

Havre in France, Bremerhaven in Germany, for missions in West Africa, Ceylon, Madras, and Sandwich Islands.

Monies have been granted as follows, for preparing and circulating the Scriptures abroad:

For France.	\$500
For Sweden,	1,500
For Russia and Finland,	1,000
For Ceylon,	2,000
For Madras,	1,000
For Madura,	1,000
For Northern India,	2,500
For Orissa,	100
For Sandwich Islands,	2,000
For Greece, Turkey, Syria, &c.	2,499

These sums are payments but in part of what has been appropriated, and which is all wanted: \$30,000 at least, of what has been recently called for and conditionally promised, remains unpaid, while new calls for the coming year begin already to arrive. The managers have done the best they could with the means provided, looking at the claims both of the home and foreign field. They would be grateful that so much has been effected, and would invite their fellow laborers to enter on a new year with increased faith, zeal, perseverance and prayer.

FOREIGN EVANGELICAL SOCIETY.

The anniversary of this Society was held on Tuesday evening at the Reformed Dutch Church in Lafayette Place,—the Hon. Theodore Frelinghuysen presiding.

The meeting was opened with prayer by the Rev. Mr. Brinsmade. The Chairman then made a few introductory remarks, after which the Treasurer's report was read by W. W. Chester, Esq. and that of the Executive Committee by Rev. E. N. Kirk, the Corresponding Secretary. From the first three documents it appeared that the receipts of the year had amounted to \$15,733, and the expenditures to \$15,275. Of the receipts, near \$2,600 were from Philadelphia, \$2,173 from New York, \$1,419 from Baltimore, \$1,346 from Boston, \$590 from Brooklyn, \$542 from Norwich, \$470 from New Haven, \$439 from Providence, &c.

The Report of the Managers was chiefly devoted to that great and interesting country, France. The labors of the Society were considered under several heads, viz. colportage, evangelization, education of the children of poor Protestants, and the diffusion of christian knowledge by means of the press. The Society has employed, during the past year, 33 colporteurs, viz. 32 in France, and one in Belgium. The whole number of colporteurs now employed in France, by different societies and associations, is about 200; of whom a large proportion are converts from popery. Of 85 in the service of the British and Foreign Bible Society, all but one were formerly Roman Catholics. The first Bible Society was formed in France 27 years ago, viz. in 1815, since which date more than 2,000,000 copies of the Bible have been put in circulation in that kingdom. Five evangelists have been employed in

France, by the society during the past year, one of whom was formerly a grenadier of Napoleon. Also those celebrated clergymen Messrs. Malan and A. Monod have made missionary tours of 2 1/2 to 4 months each, preaching almost literally day and night, and producing much effect. Numerous facts of an encouraging nature were stated in the report, not only in regard to France, but other European countries, and Canada.

The meeting was addressed by Rev. Mr. Cheever, of New York, Rev. Dr. Bethune, of Philadelphia, and Rev. Mr. Kirk.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The meeting was held in the Tabernacle on Monday evening, May 10.

Rev. Dr. Spaulding, of the Executive Committee, reported as follows:

This society knows nothing national or local in its operations. It regards not the distinctions of sects—but embraces the broad family of man. It has aimed to extend its influence to every clime visited by seamen. Lately it has instituted chaplains in foreign ports, as at Cronstadt in the Baltic, at Sidney in New South Wales, and at the Cape of Good Hope. Also, two sailor Missionaries are now established at Stockholm and Gottenburg. A chaplain has been maintained at Havre, and one is now on his way for a port, much visited by American ships—Honolulu in the Sandwich Islands. Also, in our own country, the Gospel is stately preached at New York, Boston, Salem, Charlestown, New Orleans, and other places. From an account to be published soon, it will be seen that \$7,762 have been contributed during the last year, towards the erection of a Sailor's Home in N. Y., and during the same time, \$13,099 towards the general cause of the Society. This amount exceeds that contributed last year, by \$10,161. A new Sailor's Home has just been completed at 190 Cherry street, the first corner stone of which was laid on the 14th Oct. last. This is emphatically a safe harbor for the sailor. Here he finds the comforts of home, a library at his command, the opportunity of attending family prayers, if he is so disposed, and the Sabbaths hallowed. Amid these, he can rise, not only to the dignity of a sailor, but to that of a Christian. The events of the last year evinced clearly the working of God's providence. This was the remark once made by a sailor with reference to his own case. On one occasion, at sea, he was engaged, on one side of a table, in printing some devices upon his arm. Opposite sat a shipmate reading his bible. The latter, rising from the table, went out, leaving his bible open where he had been reading. The other had the curiosity to look where his friend had been reading, when his eye fell on these words, "Thou shalt not make any prints upon your flesh—I am the Lord!" This circumstance resulted in the conversion of the man.

The number of pious captains sailing out of ports in the United States is estimated at 600. Of sailors, more than ten times that number. The past year has been uncommonly fruitful in revivals, at Charleston, New York, Boston, Salem, Nantucket, and New Bedford. More than 5000 sailors have joined the Temperance Society in New York.

Extract from Fitch's Sermons, No. 6.

In the third year of Belshazzar, Daniel had another vision, (Daniel viii.) in which he tells us—"I was by the river Ulai. Then I lift-

ed up mine eyes, and saw, and behold, there stood before the river a ram, which had two horns: and the two horns were high; but the one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

"And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing by the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him, and there was none that could deliver the ram out of his hand. Therefore, the he-goat waxed very great: and when he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

After this, Daniel says—"I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now as he was speaking, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed shall the end (2300 days) be." The time appointed was the two thousand and three hundred days. Then shall the end be. Gabriel then proceeds to explain to Daniel the vision, as follows: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully,

and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."

Here we have another chain of events all of which have transpired. The ram with two horns—the kings of Media and Persia. They came and passed away. The rough goat was the king of Grecia. The first king mentioned here was Alexander. Not the first of the Grecian kings, but the Grecian king who overthrew the Medes and Persians; and then this kingdom was divided into four—Syria, Persia, Egypt, and Macedonia or Greece, and these were governed by Alexander's four generals—Lysymachus, in Persia—Ptolemy, in Egypt—Selucus, in Syria—and Cassander in Greece. A literal fulfilment of the prophecy. From one of these four kingdoms, viz. Macedonia, or Greece, arose the Romans, and waxed exceeding great, and destroyed the mighty and the holy people—the Jews—and stood up against the Prince of princes, the Lord Jesus Christ—for we know that he was crucified by Roman authority and by Roman soldiers. All these things therefore are passed.

With these visions Daniel was greatly distressed, and he fasted and prayed, and a heavenly messenger was sent to make him understand them. At the commencement of the eleventh chapter we find that this messenger said to him, "And now I will show thee the truth." He then commences with the Persian kingdom, which then under Cyrus was already occupying the place of the Chaldean, speaks of the Grecian, and of the division of that into four; and then takes up the Roman, and proceeds with the events of that kingdom greatly in detail; all which events, as might be shown by comparing the prophecy with history, have been fulfilled to the letter. Thus I must pass for want of time, and will look at the fortieth verse of the eleventh chapter, where it is said, "And the king of the north shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown, but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt, and the Libyans, and Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him." Here we have a most striking epitome of the history of Bonaparte. All that was here foretold was true of him, as history abundantly shows. "He did plant the tabernacles of his palace between the seas, in Italy, which we know is between two seas, and which has ever been the glorious holy mountain of the Romans. On the 15th of May 1796, Bonaparte

took possession of Milan in Italy—and at that place on the 26th of May, 1805, he was crowned king of Italy. Thus he planted the tabernacles of his palace between the seas in the glorious holy mountain of the Romans. But he came to his end on a solitary Island, as we well know, and none helped him." All these predicted events therefore are now in the history of the past.

But the heavenly messenger continues to say, "At that time, shall Michael stand up, the great prince which standeth for the children of thy people." This would seem to betoken prosperity to the people of God; and we know that they have never enjoyed such prosperity as since the death of Bonaparte, which took place in 1815. Revivals glorious in their power and extent have followed revivals, universal toleration has been granted to all denominations of them that believe and obey the truth; and large success has crowned all their efforts to extend the Redeemer's reign.

And what is the next predicted event? 'There shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time, thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' There is just one event therefore, my hearers, in prophecy between the point where we stand and the resurrection of the dead, and that is a time of trouble such as never was since there was a nation; and then comes the end.

Lunenburg Conference.

DEAR BRO. LITCH.—Having been appointed secretary, and instructed to make a report of the doings of this meeting through your valuable paper, I hasten to perform that duty, which would have been attended to some weeks since, but for a press of other engagements.—The conference convened according to appointment, and was continued several days by a course of Lectures and other religious exercises appropriate to the occasion: during the week, a number were awakened, some converted, and the wise virgins brought to see and understand more clearly the things which God hath revealed by his servants the Prophets. Error was brought forth, and exposed to the burning sun of truth—prejudice was dethroned from the heart of many of the Lord's people, and the soul inspiring truth of the *advent near*, eagerly embraced. The conference, though not as well attended as could have been desired, is not to be regarded as a lost season—to say nothing of the immediate good accomplished, an influence has gone abroad, which will tell upon the destinies of many souls—an influence, which cannot be estimated until eternity bursts forth to our naked view.

The camp of the enemies of God was as usual troubled; several challenges for a public débaté were sent in, one of which, by Dr. Bard, the great champion of infidelity for this section, was accepted—the preparations for this débaté produced quite an excitement, insomuch that long before the hour arrived the people were seen flocking in every direction to the house of God, and at the appointed time, the place was literally crowded with immortal beings.—The debate throughout, by both of the disputants, was conducted with the utmost candor and liberality, and the attention paid both by the skeptical and believing, of a profound character. This unexpected deviation from our

regular order, was thought, on the whole, to have resulted in a far greater amount of good than would have been realized under other circumstances; for you will recollect that it furnished you with a valuable opportunity to make an exhibition of divine truth before a congregation that could not have been otherwise collected. This fact, considered in connection with the many and confused arguments of the Dr. by which he endeavored to show the fulfilment of Daniel's predictions in the days of Nehemiah, must have convinced even his warmest admirers of the weakness of his cause, and given to the truth of God a rare triumph.

I could say much in regard to the prosperity of the cause in these parts, but short articles are the life of a paper. Many interesting particulars are on file, which I hope to get time to forward you soon.—The character of the meeting held here a week or two since, and noticed in your paper, you will learn, when I tell you that Dr. Bard was one of the chief speakers—the meeting was an entire failure—for the most that attended it at any one time was 30 souls—a part of these were from other towns, and a few others were misled as to the character of the meeting—and the 30 continued to decrease until at the last meeting held, I am credibly informed by an eye witness, that only 4 persons were present—surely, they were left alone in their glory. The cause of truth is taking fast hold of the virtuous of this region, insomuch that the disciples of Gog will find but little encouragement in their war of words.

Yours in the hope of that glorious appearing.

H. B. SKINNER.

Ashburnham, April 26, 1842.

P. S. I find no cause to regret the course I have felt it my duty to take on this subject; on the contrary, my convictions of its truth daily increase. There is no subject upon which I can preach with so much liberty and profit. I have many calls, which I fail not to improve as I find it convenient. Bro. Heath, the preacher at Lunenburg, is much interested, and finds no way to evade the arguments by which this truth is sustained—nor does he wish to.

H. B. S.

Jerusalem.

"Calvary! around thy sacred head,
A glory beams from ages past;
Though where *Creation's Monarch* bled,
His angry storms are pouring fast!
Yes, Zion!—yet upon thy hill,
The shadows play of glory's plume.

Rise! Rise! IMPERIAL SALEM, RISE!
Lo! on the dawn's millennial morn.
Lift up your eyes, * * * * *
See! see its herald star new born,
Hangs o'er thy brow, a brilliant token,
That the dread curse's spell is broken."

"Jerusalem, my happy home"—with thy hallowed name is associated much that is calculated to inspire awe and reverence. Shem or Melchisedec, a glorious and expressive type of the promised Messiah here reigned king of Salem—type too of Israel's promised king. Here he gained great possessions, where ancient Jebus stood, and where Jerusalem was afterward built, the central city of the land of Canaan.

It is not impossible, but that the mountainous regions round about Jerusalem, were, before the flood, the base or foundation of the garden of Eden, the place where Adam was created. But when the waters of the deluge

came, it bore away all its earthy matter, and left standing all those tremendous pinnacles and overhanging mountains of the region of Jerusalem.

Mountainous regions are always the natural sources of rivers, and from the fact that four large rivers; (Euphrates, one) take their rise in the region of Eden, we argue, that the garden of Eden must have had an elevated location, as intimated in Genesis—entirely inaccessible on all sides but the East, at which point the sword of the Cherubim was placed to guard the way to the Tree of Life.

It is believed that the hill of crucifixion was also the hill called Mount Moriah, to which God sent Abraham, to slay his son Isaac, who was also a type of the Prince Messiah, in whom all the nations of the earth shall be blessed.

There is a sort of fitness in the ideas advanced; although they are not wholly susceptible of clear proof to every mind, yet there is no impropriety, or incongruity, (so far as sustained by holy writ,) while there is an imperceptible acquiescence that steals over the mind as we contemplate a subject so fraught with interest.

We imagine that the very spot where the "Son of David" was crucified, may have been the place where Adam and Eve was created. It was here they fell—the triumph of Satan over free moral agents was made here complete. Upon the same ground where the first Adam lost the Paradise of Eden, the second Adam will regain it, in that day, i. e. when His feet shall again stand on Mount Olivet. What is more natural than to suppose that the immortal Prince of Glory would choose for the scene of His victory over the prince of darkness the place where Satan has enacted his first drama with fallen man.

The place seems to be marked with more than ordinary precision, as the theatre where God chose to act from age to age, the things which pointed to that wonderful sacrifice, the death of His Son, and still further, to His exaltation to the throne of His Father David.

It is presumed that the New Jerusalem, the literal city which *hath foundations*, whose maker and builder is God, will descend to this place "out of heaven from God." The eye of man hath not seen, nor the ear heard, or the heart conceived of the glory and splendor of these mansions prepared for His saints. No city built by mortal man, can vie in size or splendor with this. Pekin or London, will be but a speck, compared with a city 12,000 furlongs or 2,500 miles square. Here will be the throne and temporal residence of a thousand years, of the Prince Immanuel. For He will reign until He hath put all enemies under his feet. Roll on thy triumphant chariot wheels, oh! Prince Messiah, until thou make Jerusalem the joy of the whole world, the grand metropolis of the earth.

S. P. GILBERT.

A METEOR.—The Buffalo Commercial Advertiser describes a brilliant meteor, which was observed at that place, at half-past two o'clock on Monday morning last. It was first seen in the south-west, at an elevation of about forty-five degrees from the horizon, shooting rapidly to the north-west, and when in a north-westerly direction, it exploded, with a loud report, like the blasting of rocks. It was very large, and produced a light like that of day. The sky was clear, and there had been in the preceding evening a brilliant aurora borealis.

THE SIGNS OF THE TIMES.

BOSTON, MAY 25, 1842.

Anniversary Week.—Most of the benevolent Societies in New England hold their Anniversaries in this city the present week. We shall hold ours in common with them, during the entire week.

The general Meeting, and Conference on the Second Coming of Christ, will commence on Tuesday, the 24th inst. at the Melodeon, in Washington St. at 10 o'clock, A. M.

Meetings will be continued during the week, at 10 o'clock, A. M., 3 o'clock, P. M. and 7 1-2 o'clock in the evening.

Strangers coming into the city will call at 14 Devonshire street, a few steps from the Post Office.

ANNIVERSARIES IN BOSTON.

MONDAY, MAY 23.

3 P. M.—Prison Discipline Society, business meeting, Park St. Vestry.

3 P. M.—Mass. Bible Society, business meeting—Upper Vestry, Central Church, Winter St. Annual Meeting, in Central Church, at 4 o'clock.—Report and Addresses.

3 P. M.—Amer. Peace Soc.—Marlboro' Chap. Report and Address by S. E. Coues, Esq. Portsmouth, N. H.

3 1-2 o'clock, P. M.—Seamen's Friend Society business meeting—Park St. Vestry.

7 1-2 P. M.—Bost. Aux. Ed. Soc. An. Meeting—Park St. Church, Report and Addresses.

TUESDAY, MAY 24.

10 A. M. Mass. Missionary Soc. business meeting—Park st. Vestry.

11 A. M. Prison Discipline Soc.—Park st. Church. Report and Addresses.

4 P. M.—Pastoral Asso.—Central Church, Winter st. Preacher, Rev. Dr. Storrs; substitute, Rev. Prof. Park.

7 1-2 P. M.—Mass. Missionary Soc.—Park st. Ch. Report and Addersses.

WEDNESDAY, MAY 25.

10 A. M.—Seamen's Friend Soc.—Park st. Ch.—Report and Addresses.

5 P. M. Convention Cong. Ministers—Sup. Court Room, Court st.

12 1-2 P. M. Amer. Doct. Tract Soc. business meeting—114 Washington St.

7 1-2 P. M. Amer. Tract Soc.—Park st. Ch. Reports and Addresses.

THURSDAY, MAY 26.

10 A. M.—Mass. Sab. Sch. Soc. business meeting. At their Depository.

11 o'clock, A. M.—Convention Sermon—Brattle-st. Church. By Rev. M. P. Braman.

3 P. M.—Mass. Sab. Sch. Soc.—Park St. Church. Reports and Addresses.

7 1-2 P. M.—Amer. Board of For. Missions—Park st. Ch. Reports and Addresses.

FRIDAY, MAY 27.

10 A. M.—For. Evan. Soc.—Park St. Ch. Report and Addresses by Rev. Mr. Kirk and others.

"Deceived and being Deceived."

When Bro. Miller lectured at Sandyhill before the General Conference on the Second Advent, in presenting one of the Signs of the Times, he referred to the doctrine of "peace and safety," as advocated by the Universalists of this last time. He said that Paul no doubt referred to this class of sceptics, in his first epistle to the Thessalonians, v. 1-4 as an evidence that the time was at hand; for "WHEN" they say peace and safety, "THEN sudden destruction cometh." He remarked that he had been unable to trace this doctrine further back than about the close of the last century. And he believed that Mr. Hosea Ballou,

of Boston, Mass. was the first man who taught the doctrine of *Ultra Universalism* in this country.

Some of the advocates of this deceptive doctrine who were present, were very much disturbed at this statement. Whereupon they wrote an epistle to Mr. Hosea Ballou, to know if the statement was correct. They received the following answer, of which this is a copy.

Boston, Feb. 7th, 1842.

DEAR SIR.—This will certify that I was never acquainted with Mr. Miller, never spoke with him, never saw him to know him. Whatever therefore he may assert respecting conversing with me, has no more foundation in truth than his notions about the end of the world has support from the Scriptures. Yours with respect. (Signed) HOSEA BALLOU.

What these persons wrote to Mr. Ballou, we know not; but Mr. Miller, can affirm with equal distinctness with Mr. B. that he *never spoke with him*, or saw him to have any personal acquaintance. And to our certain knowledge he made no remark of the kind. Thus we see how easy it is for persons to deceive themselves in plain matters of fact, when laboring under a deceptive doctrine. *Mark!* Mr. Ballou does not deny the charge!

Editorial Correspondence.—No. 6.

DEAR BRO. LITCH: Our course of lectures was closed last evening. We have gained an influence in this community that we little anticipated. A large number of persons have become deeply interested in the subject of Christ's second coming at hand. The *time* has become a subject of faith now, as well as the *manner* of Christ's coming.

We have, in the Apollo, a large room, which we call "*Berean Hall*," for the time being, where we receive our friends during the day. We have had a great number of calls from citizens and strangers from all parts. By conversation with them we have become acquainted with the state of things in most of the churches, and in the community at large. We have obtained the following facts: That there are persons belonging to almost all the denominations who have been in to hear, and many of them are converted to the faith, and mean to disseminate the doctrine in their respective churches, to the extent of their influence. Many who have hitherto held to the *Jew's return*, have abandoned it as one of the fables of the times. Others who have been dreaming of a *spiritual Millennium*, have given it up, and now look for the first resurrection, and coming of Christ for the commencement of the true Millennium.

The friends of the cause are determined to raise the standard in this city, and to engage in the work in good earnest. An Association will be formed soon, for the purpose of circulating tracts and publications. The Conference will meet tomorrow, and some measures will be taken to aid them in the work. A great work is before them, opposition will be strong—prejudice bitter—but the Lord, whose cause they serve, will give them success. But of this I shall say more at a future time.

We visited Newark on Saturday last, the 7th inst. and Bro. Miller gave two Lectures in the Universalist Chapel, which was hired for the purpose! *Reason!* All the other Chapels in the city were shut against us!! The audience was large and attentive. I trust good was done. Your lectures in that place have done great good. They want, and need another course of lectures, and no man would be more acceptable than Bro. Fitch. I hope he will think of it.

THE NEW PAPER. Since my last, I have received a copy of the new paper, started at Boston, called the *American Millenarian*. So far as it shall advocate the truth, and enforce the practical duties of Christianity, I shall bid it "God speed." It *owes its existence*, you know, chiefly to the idea of the restoration of the Jews, and will become a channel for the conveyance of this doctrine. The respected publisher and editors can expect no sympathy from us in the dissemination of this particular theory. But it is too late in the day, in our estimation, for the daily expectants of Jesus and the resurrection at hand to engage in unprofitable controversy on the subject. And as we all agree that the next grand event is the coming of Christ in the clouds of heaven, let us prepare for that,—let us aid others to prepare. We be brethren, let us live as such, each speaking, with all boldness, our honest sentiments on all subjects that we consider important at this crisis, and God's blessing will rest upon us.

THE NEW MOVEMENT.—In my last, you know, I gave you some account of a meeeting, which is to be held in this city this week, to "talk," about the *conversion of the world*. I noticed a particular qualification in the call for membership; and predicted that the Baptists would not go with it. It is even so. The condition to which I refer, was, that persons composing the convention should co-operate with the *American Bible and Tract Society*. It will be seen by the following extracts from the *Baptist Advocate*, and the *Advocate & Journal*, that the latter (that is the Methodist) will not co-operate with the *Tract Society!* and the former (the Baptist) will not co-operate with the *Bible Society!* So there is but little hope of their bringing about their Millennium by the evangelizing the world at present. But, read the remarks of the *Advocate*:

A NEW MEASURE.—In the *Observer* of last week we find an account of a purposed convention for the organization of a new society upon conditions of membership, one of which is so peculiar in its character that we conceive it our duty to direct particular attention to it.

He then gives the call, as in our last; to which he appends the following remarks:

According to the foregoing, a man is not fitted to co-operate in the evangelization of the world, unless he co-operates with the *American Bible Society*. Any one acquainted with the difference between the Baptists and the American Bible Society will immediately comprehend the reason and the nature of this restriction. The design appears direct to throw odium upon our denomination because we do not co-operate any longer with that institution. The American Tract Society, we feel assured, have had no hand in a design of this kind. We know too well the sentiments of the members of its board, to suppose that they would do any thing needlessly to wound the feelings or injure the reputation of a Christian denomination so zealous for the evangelization of the world as ours has shown itself, and we rely upon the personal assurances which we have received from some of its members, that they wish to take no part in the unhappy differences between us and the American Bible Society.

We notice the names of several Baptists signed to the article. Did they read the condition to which we have alluded, and understand its import?

But it will be seen by the following, from the *Advocate and Journal*, that the Methodists have another difficulty, though they approve of the call.

We heartily approve, and are willing to co-operate in the Christian effort proposed, except that we cannot pledge ourself, without limitation or reserve,

to co-operate with the *American Tract Society*. The Bible Society offers a ground of common effort to all Bible Christians; but we do not think it will be claimed for all the tracts issued by the American Tract Society, that they teach no doctrines which are not subjects of debate between Christian denominations, who nevertheless accord to each other the common character of evangelical churches. Without determining whether the Methodists are right or wrong, it cannot be denied that we differ from our Calvinistic brethren on certain points of doctrine. These differences of opinion, we admit, may exist with safety to both; but still it would not be consistent with Christian honesty to pledge ourselves to aid the circulation of doctrines claiming to be founded on Scripture, which we believe are not sustained by the word of God. Those who conscientiously believe they are scriptural may be justified in their efforts to diffuse them; but surely those who believe differently would be inexcusable to do so. With the hope upon consideration this pledge will not be required, we shall do what we can to aid in the general purpose of those who have signed the call.

What folly it is to make the attempt to unite the sects in any common cause, for the salvation of man.

I trust, however, that good will come out of this movement. I will report in a future letter, the results. Yours, &c.

J. V. HIMES.

New York, May 9, 1842.

Feast of Tabernacles.—We propose the present summer to hold several Camp Meetings in different parts of New England, for the purpose of proclaiming more generally and effectually the Midnight Cry through the land. But we leave the matter to the Conference, which will make arrangements in due time.

The Chief of Delusions.—The Devil's Master Piece: **MORMONISM**. This heresy of the last time is fully exposed and refuted in a work just published at this Office, entitled "*Mormon Delusions and Monstrosities*." Those pastors who are annoyed with the delusion, will find this book to be a sure remedy against the contagion. 90 pages. \$10, per hundred, 15 cts. single.

Descent from the cross.—Whatever relates to the Savior of the world, is of the greatest interest to his true disciples, especially at this time, when his coming in the glory of his Father draweth nigh. There is an admirable picture of Christ's descent from the cross now exhibiting at Concert Hall, in this city. We recommend to the believers in the advent near, who shall visit our city this week, to avail themselves of the opportunity to witness the representation of this deeply affecting scene.

General Conference in New York City.—Our labors closed in New York on the 12th inst. with the Conference. Bro. Miller gave twenty-one lectures on the second coming of the Lord at hand. Brethren Litch, Atkins, Kenney, Jones and others gave interesting addresses and remarks.

The following sentiments were read, and very fully discussed; and may be regarded as the sentiments of the members of the Conference.

SENTIMENTS

Advocated and published by the General Conference on the second coming of Christ at hand; assembled at the Apollo, in the city of New-York, May 10, 11 & 12, 1842.

ON THE SCRIPTURES.

Whereas, "all Scripture is given by inspiration of God, and is profitable" even to the eternal life of all who believe therein. And whereas, by the proper use of these lively oracles, the primitive saints were enabled to live as martyr spirits, with scarcely any other religious writings at their command; while the church, now flooded with human writings, is grievously neglecting the spirit and power of the Bible, and almost wholly departed from "the faith which was once delivered to the saints,"—We would therefore publicly avow:

1. That it is our firm belief, that the Holy Scriptures, if again used by the church, as they were by the first Christians, would naturally and powerfully tend so to strengthen her "weak hands" and confirm her "feeble knees," that, like the church of old, she might be strong in bearing burdens for the Lord, while her ministers might be "sons of thunder" in proclaiming speedily the kingdom of God to all nations, and that without such a return to the word of the Lord, there is no remaining hope of a reformation.

2. We feel assured, that there is now no way to interest and engage the church and her children, thus to turn again to the Scriptures, except by preaching and urging upon them the doctrine of Christ's second and personal coming with his glorious kingdom from heaven to earth, now specially "high at hand," together with "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."*

3. Considering that the crown of righteousness at Christ's appearing again, is reserved for none except those "who look for him," and also, "love his appearing,"† we see not how it is possible for any to have a "hope as an anchor to the soul, sure and steadfast," who slight this great doctrine of the advent at hand, or content themselves with little understanding, little faith, and little care, if any at all, concerning it, as it stands out most prominently in all the prophetic writings.

4. We consider that the indefatigable and successful manner in which many individuals are now searching the prophetic Scriptures, is a marked indication that we are living in the last times, and is fulfilling the prophecy that "many shall run to and fro, and knowledge shall be increased,"‡ and that the visions of the prophets shall be revealed, or made plain.

5. We wish it distinctly understood, that while it is our purpose, continually to proclaim Christ's second coming and kingdom at hand, to awaken the slumbering virgins to prepare to meet the Bridegroom, *we do not ask others to place confidence in our opinions*, but we entreat them, rather, for Christ's sake, and by our gathering together unto him, *to search the Scriptures with earnest believing prayer, to see if these things are so.*

MILLENNIUM.

Whereas, the doctrine of a temporal millennium, or spiritual reign of Christ in this world, before the resurrection of the dead, has gained much ascendancy in the church during the last century, (though not previously, as her public creeds and other testimony most clearly show.) And whereas, in our view, this new doctrine is none other than a general false proclamation of "peace and safety," for a thousand years or more, whereby the church is rent into hundreds of sects, smiting each other, and thus fallen before her enemies, who have been thus strengthened in their prevailing against God's people. We would therefore kindly say to others, still holding the opposite opinion,

1. As we have learned of Christ, by searching the Scriptures, we find no where to foretell a millennial reign of Christ on earth, until he shall come to judgment, then to create a new "earth," and surrounding "new heavens," in which he will reign "gloriously" † and "forever," with all his angels and redeemed saints, after the resurrection of the dead, and creation of "all things new."||

2. It is our unshaken conviction that the modern notion of a thousand or more years of "peace and

safety," on earth, before the resurrection, is not only uns scriptural, but altogether absurd and gross, in its sustaining itself by converting foretold heavenly things into earthly, and the things of eternity into the things of time, which perverts the "exceeding great and precious promises," and makes his word "of none effect."

Our other difficulties with this notion of Christ's coming spiritually to reign on the earth with his saints a thousand years before the resurrection of the dead, are some of them the following, viz.

1. Such a supposed long period of heavenly bliss upon earth before Christ's personal coming to judgment, is paradoxical altogether, when it is considered that the earth is to remain unchanged and under its present curse, * as a vale of tears, till the resurrection of the dead, and the creation of "all things new."

2. It flatters the wicked with a delusive hope of eternal life, though found in their sins at its commencement, in its teaching that at its near coming the whole world is to be converted to Christ, though, according to prophecy, the living wicked will be "cast into a lake of fire burning with brimstone," at Christ's next coming again. †

3. This theory of a temporal millennium, naturally makes "the heart of the righteous sad," in its maintaining that if they depart this life before said millennium shall come, they shall never have any part in it.

4. The same theory of a millennium denies to those who shall enjoy it, the privilege of having a glorious resurrection bodies, in which to reign with Christ, as promised in the Scriptures.‡

5. It denies the saints who shall enjoy it, the blessedness of seeing their glorious Lord personally present in such a millennium, to reign with them and them with him, as the Scriptures teach. ||

6. It also denies to the saints who shall reign in it, all hope of seeing their departed Christian friends there, or any of the prophets, apostles, or martyrs, which is contrary to the promise of their reigning with Christ on the earth.

7. It maintains that death the last cruel enemy will also reign on the earth during such a supposed millennium, till he shall have slain the whole host of the millennial saints.

8. It also maintains that even Satan himself, with an army innumerable, shall finally spread this whole millennial territory in prevailing against its citizens, till a subsequent judgment shall sit, while the Scriptures foretell no judgment to come, except at Christ's next coming to reign on the earth with all his saints.

Further Scripture facts which compel us to discard the doctrine of a millennium on earth before Christ's own actual coming to reign forever, at and after the resurrection, are some of them the following, viz.

1. As soon as "this gospel of the kingdom" shall be preached in all the world, for a witness to all nations, then shall the end (of the world) come.§ This leaves no time for a thousand years on earth after the gospel shall be thus preached, and before "the end of the world."

2. The horn of wickedness or anti-Christian power is to make war with the saints and prevail against them until the Ancient of Days shall come, and "judgment" shall be "given to the saints of the Most High." ¶ This also affords no time for a thousand years before "judgment" shall be given to the saints, and before the coming of the judge or "Ancient of Days."

3. "The tares" and "the wheat," or saints and sinners are to "grow together till the harvest," or "end of the world," which allows no time at all for a thousand years reign of Christ on earth, after this "end of the world" before the same "end of the world."**

After thus discarding a temporal millennium, we proceed to present a substitute, which is Scriptural and in all respects infinitely more to be desired by the saints, than the mere phantom of a millennium now rejected. Accordingly

* Acts iii. 20, 21. † Heb. ix. 28.

‡ Dan. xii. 4.

§ Isa. lxv. 17—19. xxiv. 23.

|| Rev. xxi. 5.

* Gen. iii. 17. † Rev. xix. 11, 20.

‡ 1 Cor. xv. 35—44.

|| Rev. i. 9.

§ Matt. xxiv. 14.

¶ Dan. vii. 21, 22.

** Mat. xiii. 37—43.

THE MILLENNIUM or reign of Christ for which we now earnestly look, by faith in God and his precious promises, is to be ushered in, by his speedy, personal and glorious " appearing," with all his saints and angels from heaven upon the earth, at the resurrection of the dead, judgment of the great day, general conflagration, or creation of " all things new," when in the new earth and kingdom of God then to be here located, all the saints, from first to last, with glorified bodies, shall personally reign with Christ not only " a thousand years," so called, but " forever and ever." *

RESTORATION OF ISRAEL.

Whereas, in our view, the restoration of Israel to their own promised land, foretold by many of the holy prophets, is the final gathering and restoration of all the " elect," or the true Israel of God, (who are such by faith in Christ,) to their own everlasting inheritance in the promised " new earth," or " heavenly Jerusalem," and not the return of the carnal Jews to Palestine for a momentary worldly possession, (as we understand many of our friends honestly to believe,) we deem it our duty, in the obser-vance of our Savior's golden rule, to assign reasons for thus dissenting from their sentiments on this momentous question of prophecy; and would therefore say, with the kindest feelings—

1. That our Savior never interpreted the promises of Israel's return, as belonging to the unbelieving Jews; but rather to his " elect" when finally gathered " from the four winds," &c. † Neither did Christ acknowledge the carnal Jews as the true " seed of Abraham" to inherit the promised land, while he denounced them rather as of their " father the devil," and not to " escape the damnation of hell," if persisting in their unbelieving and ungodly Judaism. ‡

2. An inspired apostle has decided it more than once, that not the ungodly Jews, but those persons rather, whether Jews or Gentiles, who are " of faith," and who are also " Christ's," are " Abraham's seed and heirs according to the promise." § The apostle has also decided that this *land* of promise is not a momentary and carnal Canaan where Abraham himself lived and died without inheriting enough of it " to set his foot on," || but that it is rather, " a better country even a heavenly," ¶ and " a city which hath foundations whose builder and maker is God," ** this is the only city or inheritance after which Abraham and the patriarchs continued to seek while they were pilgrims and strangers on the earth. ††

3. We consider the doctrine of the carnal Jew's return to Palestine, highly objectionable, and unscriptural, in its representing God as not only a " respecter of persons," but as showing the greater favorable respect to his blaspheming *enemies*, than to his saints, in its giving the burden of the Old Testament promises only to the most public and distinguished crucifiers of the Lord of glory.

4. The same doctrine represents the Lord as making *unconditional* promises to men yet in their sins, contrary to his uniform denunciations of " wo to the wicked, it shall be ill with him;" and " except ye" (wicked Jews) " repent, ye shall all likewise perish." ††

5. This principle of giving the Old Testament promises to the natural Jews for a carnal possession, in its application to parallel passages, naturally leaves no promises in the former prophets, for Gentile saints a heavenly and " everlasting possession." The quite general modern application of this principle to the prophetic Scriptures, it is believed, has been, in a great degree, the cause of those many learned interpretations, now extant, which suppose the Old Testament not to foretell either the eternal life of the righteous, or the eternal wo of the wicked, in the world to come.

6. The same principle of giving the divine promises to the natural Jews in a carnal possession, represents the Lord himself as being " carnally minded;" and as directly saying more in such Scriptures

to make his people " carnally minded," which " is death," than to make them " spiritually minded," which " is life and peace." * It is also contrary to the apostle who says,— " We know that the law," (or word of God,) " is spiritual; † and contrary to Christ, who says,— " My words are spirit and they are life." ‡

7. The principle of thus giving the Jews the Abrahamic promise, interprets the words, " everlasting" and " forever" § when joined with such promises, as not to be literally, but figuratively understood, and as representing only a comparative moment of earthly time. Accordingly the principle is applied to only parallel passages, naturally establishes more firmly than any other one popular principle, the corner stone, or chief pillar of the heresy of Universalism.

8. This giving of the promises to the latter day Jews only, represents God as being partial in his dealing unequally with the Jews themselves, of the same character, because it shuts out from the promise all those Jews who are equally of Abraham's stock who die in their sins, previous to this supposed latter day return of the Jews to Palestine: Or should it be said that the dead Jews will also go back at the resurrection, it would again involve the doctrine of Universalism, in its attempting to fulfil divine promises to unbelievers in " the judgment to come."

FINALLY, For want of further limits on this subject, we recommend to all who wish more fully to examine it, the careful perusal of a tract, called " THE RESTORATION OF ISRAEL," which very thoroughly presents the whole question, and may be found at the Second Advent Book and Tract Depositories in this city and elsewhere, for sale, or gratuitous circulation.

DISCERNING THE TIMES, &c.

1. In our view, the present state of the world, morally and politically, in the menacing attitudes of the nations and the universal preparations for war, is a state of things in perfect accordance with what we are warranted to expect in the last times.

2. There is a striking *analogy* between the state and expectations of the church at the present time, and that of the Jews just preceding the first advent of our Lord. They flattered themselves that they were soon to be delivered from all oppressions, and that all the world was to become subject to them. So the church at the present time is flattering herself that soon the whole world will be converted and become subject to her sway. As the views of the former were ambitious and without foundation in the Word of God, and resulted in a sore calamity, and a sudden, awful disappointment, so will it be in the case of the latter.

In conclusion, we recommend to all inquirers on Christ's second coming to judgment at hand, that so far as practicable, they furnish themselves with the late published works on the subject, to be found at the Second Advent Book and Tract Depositories at New York, Boston, and elsewhere.

To such persons we also recommend the periodicals called " Signs of the Times," Boston, weekly; and the " Second Advent Witness," New York and Newark, semi-monthly; the former at \$2 per annum, and the latter at 50 cents.

A. DOOLITTLE, Chairman.

HENRY JONES, } Secretaries.
J. V. HIMES. }
New York, May 13, 1842.

In conclusion; it will be seen by the statement of sentiments above, that the *whole truth* was proclaimed in that city. Not only was the fable of the Spiritual Millennium exposed, but the equally false and fabulous doctrine of God's partial regard to his enemies; the doctrine that cries peace and safety to the Jew, as the modern Millennium does to the Gentile. The Conference felt that it was a very important duty they owed to the *Jew*, as well as to the Judaizers of the age, to speak of the false idea of their return in the boldest and most positive

* Rom. viii. 6. †Rom. vii. 14.

§ John vi. 63. ‡Gen. xvii. 8. xiii. 15.

* Rev. v. 10. xx. 4—6. xxi. 5.

† Matt. xxiv. 31. Rev. vii. 9. xiv. 1—3. Isa. xxxv. 10.

‡ John viii. 44. Matt. xxiii. 33. †Acts. vii. 5.

¶ Heb. xi. 16. **Heb. xi. 10.

††Heb. xi. 13. ††Isa. iii. 11.

terms. We believe that God requires of the Jew immediate repentance. Every moment he hesitates and refuses to submit to Jesus of Nazareth, he sins against God. The doctrine of the Judaizers, is, that the Jew hath hope in the unconditional promise of God, let them do as they may, or will! They tell him of the most glorious things that await him—and here is the *anodyne*. The Jew, like the Gentile sinner, waits for the happy time; and while waiting, both will go down to hell together, and their blood will be upon their blind judaizing guides! It is our deliberate opinion that this doctrine will cheat thousands, who now rank as Jews, out of their eternal salvation.

The only Gospel, and the only promise that we have any right, as Christians, to preach to Gentile or Jew, is, in the language of St. Paul: Rom. ii. 7—11. " To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness: indignation and wrath, tribulation and anguish, upon every soul of man that doth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God."

The brethren in New York intend to form an Association, and open a Depository for publications. They are fully convinced that Christ is at hand, and the next grand event in the world's drama is the personal coming and kingdom of Christ.

We received the kindest attentions from the friends in that city. The cause being in its infancy, and very unpopular, there was not many rich, or great, who took part with us. Those who participated were very liberal, and did all they could in aid of the expenses. But after all we fell short about one hundred and fifty dollars. Of this remaining sum the friends in New York will make up a part. Friends interested elsewhere, no doubt, will aid us. Our prayer is, that these feeble efforts may result in the greatest good.

Rhode Island.—Accounts from this little belligerent state represent the internal affairs in greater commotion, and a more warlike attitude, than at any previous date. The *Suffrage Governor* Dorr, had waxed valiant, had returned from the Empire State, where he had been for the purpose, it seems, of raising an army; and now assuming to be *Commander in chief*, in very deed, with great pomp and triumph, he marches forth into " Rhode Island and the Providence Plantations," like one having authority. And there from his chariot he looks down upon the surrounding multitude and makes a speech.

It will be recollect that this " Gov. Dorr" went on to Washington city two or three weeks since with one or two others of his party as commissioners, it was said, to treat with higher powers. When on his return a few days since, it was found that he had been to New York, engaging men and arms to help him maintain his government. The New York *New Era*, a few days before, had been beating up for volunteers for the Rhode Island service.—" To Arms! to Arms!" &c. In the mean time the following certificate was published by two of the Charter party.

PROVIDENCE, May 14, 1842.

We hereby state that we returned from New York this morning, and while there learned from unquestionable authority, that Thomas W. Dorr, before leaving the city, wrote a letter to Levi D. Slamm, Editor of the *New Era* of the city of New York, for five hundred men to be raised in New York, and sent armed to Rhode Island.

C. C. PORTER. J. B. NICHOLS,
[Continued on page 64.]

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Continued from page 62.

This information is understood to have been furnished by Americus Potter the gentleman who was appointed Major General of the forces of the Suffrage party at the Session of their legislature at the Foundry, but who had the prudence immediately to decline and to express his abhorrence of the proceedings.

About the time this certificate became public Gov. Dorr, himself returned to his "Plantations" and was met by a large cavalcade at the Depot, from which he was escorted by two bands of music and four or five military companies of various kinds, to an open field where he harangued the multitude, regretting that he had left the State instead of staying in it and resisting the arrest and imprisonment of his fellows. He enjoined it upon the military to resist all such acts of imprisonment in future, and threatened the Charter legislature and their laws in high terms. Drawing from its scabbard his flaming sword, which he said had been presented him in New York by the brother of one who fell in the Florida war, he said, "it had been dyed in blood and should be dyed in blood again, if the free suffrage cause demanded it." He further declares that so soon as a soldier of the United States is set in motion against the people in aid of the Charter Government, he shall call for the military aid from New York and elsewhere, which will be at his command; and that "the contest will then become national, and our State, the battle-ground of American freedom." What intoxication! This man has the presumption to believe that he shall become the rallying point of a civil war of the United States—*for freedom!*

With regard to asking for military aid from New York, he said he *had* written a letter, not for 500 men, but for 5000, if they should be necessary, or he should require them. He issued a Proclamation, which, according to all accounts, was equal to that of Gen. Hull who said his present force was but "the van guard of one which would look down all opposition."

D.

Thursday Morning, May 19th.—The Rhode-Island *Shays' war* is said to have come to an untimely end, the Commander in Chief, "Gov. Dorr," having "sloped off," sheathed his *blood stained* sword and absquatulated, with a pair of *fleets horses* and a carriage. Well, this was the most prudent act in the drama; for

"He who lives to run away
May live to fight another day."

It is said however that the hero is safely ensconced among his friends at Woonsocket, and that his men are still *full of fight*.

D.

Violence, Duelling and threats in Congress continue to disgrace the nation. The bullying conduct of the notorious Wise is always showing itself in one hateful form or other. The infamy attached to his conduct in the murder of Cilley, one would suppose would satiate his blood-thirsty disposition for life; but while his hands are yet reeking with blood, he is swaggering round Congress, insulting its members, and striving to provoke some one to combat. His late quarrel with Stanley has been generally heard of, but at the last dates it had not resulted in any thing final or fatal. He had been arrested and brought before a magistrate in Washington city, and examined on suspicion of preparing for a duel which was undoubtedly true. But he denied the right of a magistrate to arrest a member of Congress, especially to require bonds for keeping the peace and being of *good behavior*.

While affairs were in this prosperous and happy stage, *Poindexter*, another blustering bully of Congress, but a little, if any, less obnoxious than Wise, having as chairman of an extra commission for examining into abuses in the New York Custom House, made a famous or rather infamous report, in which he endeavored to involve some of the principal merchants and manufacturers in New England in the general disgrace attending the transactions of that Custom House, and which report was severely and justly commented on by Mr. Saltonstall, Chairman of the Committee of Manufacturers; this Poindexter writes a preliminary of a *challenge* to Mr. S., de-

manding to know, if he, Mr. S, intends to avoid responsibility by taking shelter under his privilege as a member.

What insolence! What vile and infamous trampling upon the liberty of speech and the rights guaranteed by the constitution on every member! It is thus that these reckless and bullying duellists not only bluster and swagger and put on airs of importance, but attempt to brow-beat, intimidate, and awe into silence every appearance of honest independence in men of better morals and manners. Are we thus to go on from bad to worse, or is an end to be put to this violence? Will the wrath of the Almighty be forever stayed, or will his vengeance soon be terribly displayed?

D.

Bank of Faith.

A few days since, Dr. Williams received the following beautiful lines from a lady who has been suffering most dreadful bodily affliction during twenty-seven years, who, although a very religious lady has not been able to attend any place of worship but six or seven times during the whole of that period, yet has been always happy and able to adopt the language contained in the Poem, and has been herself supported by the Bank she recommends to others.

The Firm Bank.

Written at the time when public credit was shaken by the failure of several Banks.

Therefore I say unto you, what things soever ye desire, when ye pray, BELIEVE that ye receive them, and ye SHALL have them..—Mark xi. 24.

I have a never failing bank,
A more than golden store;
No earthly bank is half so rich—
How can I then be poor!

'Tis when my stock is spent and gone,
And I without a groat,
I'm glad to hasten to my bank,
And beg a little note.

Sometimes my banker, smiling says,
"Why don't you oftener come?
And when you draw a little note,
Why not a larger sum?

"Why live so niggardly and poor—
Your bank contains a plenty?
Why come and take a dollar bill!
When you might have a twenty?

"Yes, twenty thousand, ten times told,
Is but a trifling sum,
To what your Father has laid up,
Secure in God his son."

Since then my banker is so rich,
I have no cause to borrow:
I'll live upon my cash to-day,
And draw again to-morrow.

I've been a thousand times before,
And never was rejected;
Sometimes my banker gives me more
Than asked for or expected!

Sometimes I've felt a lit'l proud,
I've managed things so clever!
But ah! before the day was gone
I've felt as poor as ever!

Sometimes, with blushes in my face,
Just at the door I stand;
I know if Moses kept me back,
I surely must be damned.

I know my bank will never break—
No, it can never fail;
The firm—three persons in one Cod;
Jehovah—Lord of all!

And if you have but one small note,
Fear not to bring it in;
Come boldly to the bank of grace,
The banker is within.

All forged notes will be refused,
Man-merits are rejected;
There's not a single note will pass,
That God has not accepted.

'Tis only those beloved of God,
Redeem'd by precious blood;
That ever had a note to bring—
These are the gifts of God.

Tho' thousand ransomed souls may say
They have no notes at all—
Because they feel the plague of sin,
So ruin'd them by the fall.

This bank is full of precious notes,
All sign'd, and seal'd, and free—
Tho' many doubting souls may say,
There is not one for me.

Base unbelief will lead the child
To say what is not true;
I tell the soul who feels self-lost
These notes belong to you.

The leper had a little note—
"Lord, if thou wilt thou can!"
The banker cash'd his little note,
And healed the sickly man.

We read of one young man indeed,
Whose riches did abound,
But in the banker's book of grace
This man was never found.

But see the wretched dying thief,
Hang by the banker's side,
He cried, "Dear Lord, remember me,"
He got his cash—and died.

Letters

Received up to May 21. From P.M. Middlebury, O.—Dover, N. H.—Salem, Ct.—Colchester, Vt.—Brookfield, Vt.—Jamestown, N.Y.—Franconia, N. H.—Hinsdale, N. H.—Bloomfield, Ct.—Braintree, Vt.—Alquina, Ind.—Hudson, N. Y.—Salem, Mass.—Williamantic, Ct.—W. Charlton, N. Y.—Holden, Mass.—Claremont, N.H.—Columbus, Miss.—Brownville, N. Y.—Waterford, Mass.

From Morgan Saftord, Dr. Thos. Huntington, Ru-el Whitney, E. B. Rollins, Samuel N. Davis, John W. Tilton, Harry S. Larkin, Joseph Mattby, W. G. M. Edward Burns, A. C. Wheate.

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THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 9.

Boston, Wednesday, June 1, 1842.

Whole No. 57.

Return of the Jews.

As what is usually termed the "Return of the Jews to the land of Palestine," or ancient Canaan, as a nation, is yet confidently expected by many—and as the promise of their return, under some circumstances, might be urged as an objection to the views of the millennium adopted by me, I will bestow the present article to the consideration of that subject. The ground I assume is, *That no return of the Jews, as a nation, to the land of Palestine, is promised in the Scriptures, other than what has already taken place.*

1. The first argument offered in proof of the ground assumed, is the opinion of Taylor, Rennell, and Calmet, that "the main body of the Jews were never deported from their own country; they that were carried away being only a small portion of them; and that when the Jews returned from Babylon, after the fall of the Chaldean or Assyrian empire, those of the *ten tribes* who were pleased to, returned with the tribes of Judah and Benjamin; so that the ten tribes, as a distinct people, do not now exist." Among the reasons offered for this opinion is the fact, that nearly a hundred years after the captivity of the ten tribes by Shalmaneser, Josiah, king of Judah, not only purged Judah and Jerusalem from idolatry, but went in person to the cities of Manasseh—west of Jordan—Ephraim, Simeon, and even to Naphtali, "throughout all Israel," and did the same great work; which he could not have done, had not these tribes been there, at least a part of them. And it may be seen, also, that when Zerubbabel returned, there are mentioned as going with him other tribes, than those of Benjamin and Judah. Also, under the Maccabees, and in the time of our Savior, Palestine was peopled by the *Israelites* of all the tribes indifferently.

2. It should be recollected that *all* the prophets who have been supposed to predict the return of the Jews, lived and uttered their prophecies *prior* to the return of the Jews from Babylon; so that all the predictions referred to *may have* been fulfilled already, as far as they can be in an earthly sense. The return from Babylon took place B. C. 457; but Isaiah prophesied B. C. 760 to 706; Jeremiah from B. C. 629 to 588; Ezekiel, B. C. 595 to 574; Daniel, B. C. 606 to 534; Hosea, 785; Joel, 785; Amos, 787; Obadiah, 587; Jonah, 862; Micah, 720; Nahum, 720; Habakkuk, 626; Zephaniah, 630; Haggai, 520; Zechariah, 520; Malachi, 400; so that whatever Ezekiel may have said of the return of the Jews, or what any other prophet may have said—all may have been fulfilled when the Jews went from Babylon and other places to their own country; for, it will be recollected, when Cyrus issued his decree, his kingdom was immense, and embraced Assyria. He testifies that "God had given him all the kingdoms of the earth." And the dominions of Artaxerxes Longimanus, who issued the decree of liberty for the Jews, B. C. 457, were not less than the dominions of Cyrus. This is stated to show that the Jews, universal-

ly, had liberty to return, if they wished, wherever they may have been scattered. And they did actually return—vast numbers of them at least—built their temple again, and enjoyed more or less prosperity till Christ came, who was its glory and end.

3. Does not the return of the Jews to Palestine, to build up again their temple, conflict with express declarations of the gospel, and otherwise appear absolutely *absurd*? Think of it. Prophets raised up, and prophecies uttered over two thousand years beforehand, that the nation of the Jews shall return to Palestine, and build up Jerusalem so that it shall equal in magnificence Boston, or New York, or even London!—with a wonderful temple, in its structure, gold and other appendages—for what? Why, to worship God in—to worship the true God—the meek and lowly Jesus. How does such a theory look beside the plain Quaker—Methodist—Moravian? How does it look to any Christian? Yet such an idea is entertained—entertained in face of the express sayings of our blessed Lord: "The hour cometh when ye shall neither in this mountain nor in Jerusalem worship the Father. And the hour *now* is when the *true* worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him." And would not such a theory as we are contemplating—would not such a movement in the providence of God as the return of the Jews to their former land, accomplish the very thing which Christ came to destroy? He came to make both Jews and Gentiles *ONE*—to break down the middle wall of partition, and to make of the twain *one new man*. What conflicts with the plain testimony of the gospel cannot be true.

4. The fourth argument I offer is, that the Jews have no more title to Palestine than have the Gentiles; because the original promise to Abraham was a *general one*, and given *before circumcision*; "In thee shall all nations of the earth be blessed." It was given before circumcision, that he might be the father of the Gentiles; and circumcision was added that he might be father of the Jews also. But the promise was given to both Jew and Gentile, through FAITH; and they only which be of FAITH are blessed with faithful Abraham. And this covenant of faith in Christ, the law which was four hundred and thirty years after, could not disannul. 2. The promise was given to Abraham *in person*, and to *his seed*, which was Christ: unto thee and "to thy seed will I give the land," which seed, the apostle says, was Christ: "not to seeds as of many, but to thy seed which is Christ." But it will be recollected that neither Abraham nor Christ ever owned a foot of land in Canaan. Christ had not where to lay his head; and "to Abraham he gave none inheritance in it, no, not so much as to set his foot on; yet he promised he would give it to him for a possession, and to his seed after him." But Abraham and others "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed they were stran-

gers and pilgrims on the earth!" And "these things plainly declare that they sought another country"—one out of sight—whose builder and maker is God. For had they been mindful of that country from which they came out, they might have returned. But these things show plainly that what was promised to Abraham and to Christ, was a "heavenly kingdom," shadowed out by Canaan. For Abraham and Christ both became heirs of the world. Had even Joshua given the Israelites the *promised* land or rest, God would not afterward have spoken of another rest. But there remaineth yet a REST or Sabbath to the people of God. Now, whosoever "have been baptized into Christ, and have put on Christ, are children of God by faith." And if ye be Christ's, then are ye Abraham's *seed*, and *heirs according to the promise*. I cannot illustrate the subject better than in the language of another, who has said the Bible speaks of "three habitable worlds." The first was given to Adam; the second to Noah, for he became heir of the world through faith; the third, through a figure, was promised to Abraham. The first was before the flood; the second after the flood; the third is the new heaven and new earth wherein dwelleth righteousness, and to which all are heirs, joint-heirs, who have faith in Christ.

I conclude, then, if the land of Palestine was promised to Abraham and to Christ, neither of whom ever possessed it, they must either come back again to inherit it as it now is, or they are to possess it in its new and purified form under the new heavens and earth; either of which implies a resurrection, and at once confutes our hope of the carnal Jew's return, and establishes the truth that with the millennium there is connected the resurrection of the dead, and the presence of Abraham and Christ. Let me conclude, then, by asking the reader if he does not join me in saying, if it be probable that the ten tribes were not, as a general thing, deported from their own country as captives; if they were permitted to return after the fall of the Assyrian empire, by Cyrus and succeeding princes; if the prophets who have predicted their return, prophesied before their return from Babylon; and if at the time they were restored from all the tribes, indifferently, and built their temple, and flourished in Jerusalem; if Christ came to break down the middle wall of partition—to break up the division between the Jews and Gentiles as distinct nations; and if the original promise was never given to any but to Abraham and Christ, and to those who *believe* with Abraham; is it not probable that no restoration is intended in the Scriptures, other than what has already taken place, or may be claimed equally by the Jew and Gentile? Thus I judge, and thus I think the prophets testify.

G. F. Cox.

Portland, Me. Dec. 1841.

Exposition of Isaiah xi.

BRO. HIMES,—As there are various opinions on this very important portion of God's word,

one of which is, that it must require a temporal millennium for its fulfilment, and another that it proves a future return of the Jews; I believe it my duty to give briefly to the public, through your periodical, my views thereon. It is very essential, in order to a fair understanding, to find the correct starting point of the prophet, and then in following the thread of prophecy as drawn out to us, it will not be very difficult to give every expression its proper place and bearing.

I will just state, before I proceed, that I understand the whole to apply to the gospel dispensation, and no part thereof to a millennial state. Isaiah saw God's dear "Son given," and stated what his name should be called, in chapter ix. 6, 7; and then left the subject, and called it up in the commencement of this chapter. He now begins with the child in his infancy and juvenile years. "A branch," (Christ) "shall grow," &c. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding." "When he was" but "twelve years old, all that heard him were astonished at his understanding and answers."

In 3—5 verses, he follows him into his public ministry: "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." He judged and reproved after their thoughts, and for what they were in heart. "He shall reprove with equity for the meek of the earth." He reproved worldly-minded Martha, for a meek Mary's sake. Then he predicts the death-striking woes, he would denounce upon the Scribe, Pharisee, hypocrite; saying, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Then to shew the effect of grace on those who would receive him and adhere to his heavenly messages, in the change of their disposition and course in future life, he has used, as his usual method was, highly figurative language.

6. "The wolf also shall dwell with the lamb," &c. Here the word, "also," attaches these expressions to the foregoing, in Christ's personal public ministry. "And a little child (convert) shall lead them." How clearly these expressions were exemplified in the case of Saul of Tarsus. See the wolf, leaving for Damascus, to leap upon the "lambs of our Redeemer." But, how shortly they were dwelling in safety together; and this "little child" of grace immediately led them: "And straightway he preached Christ in the synagogues, that he is the Son of God."

7. "The lion shall eat straw like the ox," He was once a fierce beast of prey, but now he is eating the proper food for oxen, (ministers; see Isa. vii. 25. 1 Cor. ix. 9, 10,) such things as are set before him, "asking no questions for conscience sake." "He plougheth in hope," breaking up "the fallow ground" of the heart, with the plough of divine truth.

8. "The sucking child," (nourished with the breasts of consolations) "shall play" (combat) "on the hole of the asp;" throat and mouth of the wicked opened in debate to oppose the truth; see Rom. iii. 13, 14. "And the weaned child" (an apostle, weaned from the employment and love of this world) "shall put his hand" (denoting power) "on the cockatrice's (serpents) den;" the heart possessed with devils, and they cast the serpent out, as did also their Divine Master. Yet the serpent was still so fond of a den, that in one instance, he sought for one in the "herd of swine;" "and he suffered them."

9. "They shall not hurt nor destroy in all my holy mountain;" the gospel church at its commencement: "And the multitude of them that believed were of one heart and of one soul," "they had all things common."

"For the earth shall be full of the knowledge of the Lord, as the waters cover the seas;" universal knowledge of the Lord by the reproofs of his Spirit from the time of Pentecost.

10. This verse brings us down in the course of time to the period in which the gospel was first carried to the Gentiles, which proves the periods I have given to the preceding verses to be correct: "And in that day" (the same apostolic age) "there shall be a root of Jesse, which shall stand for an ensign of the people; to it (the gospel flag unfurled) shall the Gentiles seek; and his (the standard bearer's) rest shall be glorious." He saith, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This rest is so blessed, that saints are at times constrained to exclaim, "Glory to God;" for the same; and to all the faithful in Christ Jesus, it will soon be eternally "glorious."

11. "And it shall come to pass in that day" (the same period, not a millennium state) "that the Lord shall set his hand again the second time, to recover the remnant of his people," &c.

Query. When was the first time the Lord gathered them? Answer. In the days of Ezra and Nehemiah, to Palestine. The second time is in the gospel day, to Christ: this assertion I will prove correct, by the testimony of the patriarch Jacob, Caiaphas the high priest, and the apostle Paul. "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh (Christ) come; and unto him shall the gathering of the people be." "But that also he should gather together in one the children of God that were scattered abroad." "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him;" see Gen. xlix. 10. John xi. 51, 52. Eph. i. 10. This and the remainder of the chapter I understand, therefore, to be spiritual, alluding to his regenerated children, whether Jew or Gentile, and I shall explain accordingly. In verse 13th, he shows that the church will not envy and vex each other, calling them Judah and Ephraim, as the church did in his day, then so called, for these two nations, the national church, slew of itself 500,000 in one action.

14. "But they shall fly upon the shoulders of the Philistines toward the west;" when Peter went in unto Cornelius, and Paul went still farther west, and others, in the times of the apostles, planted the gospel in Britain: (Dr. Clark and Bishop Newton.) "They shall spoil them of the east together;" "as far east as Parthia and India." (Dr. C.) "They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Paul's first tour was in these regions: Gal. i. 17; and many in their travels became "obedient to the faith."

15. And the Lord shall utterly destroy the tongue of the Egyptian (Red) sea; and with his mighty wind (Spirit) shall he shake his hand over the river, (Jordan of death, not the Nile) and shall smite it in the seven streams, (a mystical number including the whole) and make men go over dry shod."

16. And there shall be a highway for the remnant of his people, (the true church,) which shall be left from Assyria, like as it was to Is-

rael in the day that he came up out of the land of Egypt." These two last verses very clearly teach us the experience of faithful Christians, even from the time they, under conviction, commence seeking salvation, deliverance from their spiritual Egyptian bondage. It appeared, while leaving, that the Red sea was directly before them; but while taking up the cross in earnestly seeking the Lord, it seemed to part; and they soon found themselves with their Great Deliverer safe on this side the sea. But in taking a retrospective view, they perceived there was in reality no sea there; nothing but a mist of moral darkness; and even that was now dispelled from their view, and nothing to prevent others from leaving Egypt too. They then pass on in the highway, beset with temptations on either hand, till they come to the river, and find it as they pass entirely dried up; "and they go over dry shod," without a wave to overwhelm the peaceful happy soul into the heavenly Canaan:

"Where generous fruits that never fail,
On trees immortal grow:
Where rocks and hills, and brooks, and vales
With milk and honey flow."

Br. Ed. of the Morning Star, please copy.
JOEL SPAULDING
Belgrave, Me., May 16, 1842.

Extract from Fitch's Sermons, No. 7.

This time of trouble our Savior told us is to be short. "Except those days be shortened, there should no flesh be saved: but, for the elect's sake those days shall be shortened." Daniel was then told to shut up the words and seal the book, even to the time of the end: for many, (it was said,) shall run to and fro, and knowledge shall be increased. What has taken place during the last thirty years? Missionaries have gone abroad over the face of the whole earth, and the gospel has been published in nearly, if not quite, every language under heaven. And what said our Savior? "And this gospel of the kingdom shall first be preached in all the world for a witness unto all nations; and then shall the end come." Look abroad, my hearers, and inquire after the nations in which the gospel has not been preached within the last thirty years, and then judge for yourselves whether the end is near. But the inquiry was made in the hearing of Daniel, Dan. xii. 6, "How long shall it be to the end of these wonders?" "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and swore by him that liveth forever and ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter" or disseminate, "the power of the holy people, all these things shall be finished." Then Daniel says, "I heard but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel, for the words are closed up and sealed to the time of the end. Many shall be purified and made white and tried; but the wicked will do wickedly, and none of the wicked shall understand; but the wise shall understand." That is, none of the wicked shall understand when the end is to be. They will scoff at it as Peter tells us, and say, "Where is the promise of his coming?" "But the wise shall understand." The heavenly messenger then goes on to say, "And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set

up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days. But go thy way till the end, for thou shalt rest, and stand in thy lot at the end of the days." Here Daniel seems to have the promise, that after resting in his grave, he should stand in his lot, or be raised from the dead at the end of these days.

Now can any clue be found by which to ascertain the length of time denoted by the days? That they were not literally so many days is apparent. Can we ascertain for what length of time they were designed to stand? We find in the ninth chapter of Daniel, that he was told by his heavenly instructor, that from the time of the going forth of the commandment to restore and build Jerusalem, unto the Messiah the prince, who should come to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and to anoint the Most Holy, there should be seventy weeks. In these seventy weeks, there would be four hundred and ninety days. Now it is capable of the fullest proof, that from the time of the going forth of that commandment to build Jerusalem [B. C. 457, to the crucifixion of Christ was precisely four hundred and ninety years. A year for a day. Ezra viii. 31. Four hundred and fifty-seven years before Christ's birth on the twelfth day of the first month, Ezra and his company departed from the river Ahava to go to Jerusalem to rebuild it. Christ lived 33 years. 457 and 33 years are 490. Here then is an instance in this same book of Daniel in which each prophetic day is proved to denote a year. If then 490 days denote 490 years, how many years are denoted by 2300 days? Judge for yourselves, my hearers, whether it is consistent for us to believe that the heavenly messenger who instructed Daniel, meant by a day the same length of time in one case, as in the other, and that too when the avowed design was to make Daniel understand when the end should be, so that he might write it down for others to understand? The question was asked in Daniel's hearing how long shall be the vision? And in reply to that inquiry, the numbers were given. If in one case days are proved to denote years—what shall we believe of the other? Judge for yourselves.

Daniel also had other dates given him from which to reckon. The first date was the going forth of the commandment to build Jerusalem. 2300 days were given him and he was told, at the time appointed shall the end be. Calling those days years, and reckoning from that time, which was 457 before Christ, 2300 years will bring us to 1843. I state the simple fact, my hearers, and you can form your own conclusions. Again—in the last chapter of Daniel, we find that he was told that he should stand in his lot, at the end of 1335 days, from the time that the daily sacrifice should be taken away. When and what was meant by this daily sacrifice, and its being taken away? I will state a fact. The Roman nation which is so conspicuous in all these prophecies, was originally a Pagan nation, and offered daily sacrifices to idol gods, and in many instances, human sacrifices. After the kingdom was divided into ten and governed by ten kings, these kings were, one by one, converted, nominally, to the Christian faith. They professed to believe it and were baptized. Here the offering of daily sacrifices to idols ceased; and by de-

grees the Papal rites and ceremonies, which are evidently denoted by the abomination that maketh desolate set up.

History informs us, that the first of these kings, Clovis of France, embraced the Christian faith in 496, and the remainder of the ten kings are believed to have embraced it soon after. So that by the year 508, when it is believed the last of these kings avowed belief in Christianity, the offering of Pagan sacrifices must have ceased. Reckoning then from the year 508, 1335 years, and we are brought again to the year 1843, the precise point to which we were brought by reckoning 2300 years from the going forth of the commandment to build Jerusalem. But what can be meant by the 1290 days? From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days. From 508 when the daily sacrifice was taken away, 1290 years would bring us down to the year 1798. Again, Daniel was told in the explanation of his first vision that the saints of the Most High should be given into the hands of the last Roman power, for a time, and times, and dividing of time. Dan. vii. 25. And in the twelfth chapter we are told that he who was clothed in linen on the waters of the river, swore by Him who liveth forever, that to the end of these things there should be time, times, and an half. Nebuchadnezzar, you remember, was banished from his kingdom until seven times passed over him. This was seven years in his case, after which time he was restored to his kingdom. three times and an half then would be three years and an half. Reduce that to days by the usual method of reckoning time, 30 days to a month, and we have 1290 days—or years. This time, times, and an half was to be the duration of the power of this Roman kingdom over the saints of the Most High. I wish now to turn your attention for a moment to John's prophecies in the Revelation touching the same subject. In Rev. xi. 3, it is said, "And I will give power unto my two witnesses, & they shall prophecy a thousand two hundred and three-score days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth." Zech. iv. 1—6. Zechariah had the vision of the two olive trees and the two candlesticks—and he was told that that was the word of the Lord to Zerubbabel, &c.

Extracts from Ben Ezra, No. 3.

THE NEW HEAVENS AND THE NEW EARTH.

On the coming of the Lord Jesus, in his glory and his majesty, the heavens and the earth which now are, being entirely destroyed, new heavens and a new earth shall begin to be, wherein righteousness shall henceforward dwell. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," saith St. Peter, in the third chapter of his second epistle. And what meaneth he thereby? Doth he indeed mean that the heavens and earth, or the world which now is, shall then cease to be, or shall be annihilated, in order to make room for the creation of other heavens and another earth? Thus perhaps may it be imagined by one who readeth only one part of the text. There is no doubt that the whole of it looks obscure and difficult—partly by reason of the extraordinary conciseness of the expression;

partly also by the collocation of his words. But, in the midst of this conciseness and apparent obscurity, any one may discover the proper and natural sense, if he will read with reflection.

According (saith the apostle) as the heavens and the earth which were before the deluge, perished at the word of God by means of water;—in like manner the heaven or heavens and the earth which are now, shall also perish by the same word of God and by fire:—Now, I put this question: Of what sort were the heavens and the earth which perished by water in the times of Noah? were these haply those solid heavens which the Chaldeans, the Egyptians, the Greeks imagined, and which the Romans adopted from them? Or, were they those which on the present system are called heavens, that is, all the celestial bodies, sun, moon, planets, comets, and fixed stars? And, speaking of this globe of ours which we call earth, did the substance thereof haply perish by the deluge of water? It appears most certain, that neither did the one, nor the other so perish. For as to the heavenly bodies, the deluge of water could not reach nor touch them. And as concerneth our globe, the waters covered it as they covered it when God spake the words, "Let the waters under heaven be gathered together unto one place, and let the dry land appear." Gen. 1. 9. But its substance did not therefore perish. What then was it that perished by the water of the deluge, according to the expression of St. Peter? To this question I find no answer more natural, or more conformable to truth, than this simple one, that in the earth perished whatever was on its surface, all its inhabitants, men and beasts, excepting only the few of every species which were preserved in the ark of Noah: all the works which till that time men had wrought upon the earth, perished, of which no monument hath remained to us; all the beauty, all the fertility, the admirable disposition and order according to which God had created for man just and innocent, not for man ungrateful and sinful.

If we speak now of heaven or the heavens thus spoken of by St. Peter: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, &c." Of this heaven or heavens we may say the same which we have just said of our earth, to wit, that in the deluge perished the heaven or heavens which had been before the epoch of that great event. And what heaven or heavens were these? Not different, nor other, (in my poor judgment) than all the atmosphere which surrounds our globe as an essential part of it, which atmosphere diversified into so many climes, is, according to the scriptural way of speaking, and also according to that of all nations, whether barbarians or civilized, called generally or universally, the heaven or heavens.

Those climes and different parts of the atmosphere are doubtless, in my opinion, the heavens spoken of by St. Peter; for there are no other heavens of which it can be said with truth, that they perished in the deluge. Those of which we speak did truly perish in the deluge; but in that same sense in which the earth perished, that is to say, they were altered, deformed, deteriorated, and changed from being good, to become evil. Till the time of the uni-

versal deluge, it appeareth more than probable that our globe and all its atmosphere, and all which we call its nature, had continued in that same physical state in which they had proceeded from the hands of the Creator; because there doth not appear any great, extraordinary and universal event capable of altering in any remarkable manner any of these things; but we have on the contrary a positive foundation, to wit, the very long lives of men, to account for which no other reason appeareth, save the good disposition of the earth and its atmosphere. But this terrible epoch having arrived, it appears equally certain, that all was altered, earth, sea, and air. The surface of the earth and the sea was altered, the waters occupying ever since, to the present time, a great part of that which before was an united continent, as is to be seen in the islands, especially of the Archipelago; while that space which they occupied before remained free, as is proved by the infinite marine productions, which the curious every day meet with in countries far away from any sea. Likewise was changed, and by the same general cause, (which we shall set forth in due time) the whole atmosphere of the earth, all the climes or different regions thereof, passing from their benignity to rigor; from temperance to intemperance; from a quiet and peaceful uniformity, to an almost continual disturbance and alteration.

Accordingly the apostle St. Peter spake in the most proper and natural terms, when he said, the earth and the heavens which were before the deluge, perished by the word of God and by water:—"the world that then was, being overflowed with water, perished." He adds, that the heavens and earth which are now, (certainly inferior to the Antediluvian) shall likewise perish in their time, not, however, by water, but by fire. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire:" 2 Pet. iii. 7, and in their room shall follow new heavens, which shall surpass in goodness and perfection, as well physical as moral, both the present and the past. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." ver. 13. In sum, as those present heavens and earth, though in substance the same with those which were before the deluge, are nevertheless most widely different in respect of order, disposition, beauty, and effects; so the new heavens and the new earth which we look for, although they be in substance the same as at the present, shall be infinitely different in every thing besides. This appeareth to me to be the true understanding, and the only one that can be admitted of the text of St. Peter, which being allowed, we pass to another important observation.

The new heavens and the new earth which we expect, (saith this chief of the apostles,) we expect according to the promise of God, "we according to his promise look for." Now where doth this promise of God appear? If with care we search all the Holy Scriptures, we find in them no other passage than the 65th chapter of Isaiah, and the 67th. where mention is again made of what was said in the preceding. It is true that in the 21st chapter of the Apocalypse of St. John, it is likewise magnificently spoken of those new heavens and that new earth; but St. Peter could not quote the Apocalypse, which was certainly written many years after his death; and St. John, according to his custom of continual allusions to all the

scriptures, doth clearly refer to this passage of Isaiah. Now, as in all the scriptures, there is no other place where this promise of new heavens and a new earth expressly appeareth, save this 45th chapter of Isaiah, it is clear that to this passage St. Peter referreth us, and likewise St. John; and it is likewise very clear that to understand well the concise text of St. Peter, as also that of St. John, we ought to study first the text of Isaiah, where the promises of God, of which we at present treat, are found as in their proper fountain. They manifestly and evidently speak of fallen Jerusalem and the precious relics of the Jews, as is at once and easily seen and comprehended both by what precedes in this 65th chap. and by all which is said in the ten preceeding ones. Let us enter then to the attentive and impartial examination of this fundamental document for the promise of God.

"For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be you glad and rejoice forever (or *in seculum seculi*, for the age of the age, as Pagnini and Vatablo read it) in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them, (or as Pagnini, after the SEVENTY more clearly hath it, *non egredietur inde ultra ad sepulchrum infans dicrum, sive immatuzus et senex, que non impleverit tempus suum, erit enim adolescens centum annorum, &c.*) i. e. there shall not be any more carried out from thence to burial an infant of days, or a youth, or an old man who hath not filled his time, for the man of a hundred years shall be a youth, &c.) They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; (or, according to the SEVENTY, *neque filios generabunt in maledictionem*, i. e. nor shall they beget children for a curse:) for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. lxv. 17-25.

You see here the great and famous prophecy which St. Peter evidently cites when he says "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" and you likewise see here one of those prophecies which have put the finest minds to the greatest pain, and, as it were, to real torture. Upon their system they have imagined two methods of explaining it; or, to speak more correctly, of eluding it; which explanations, though widely different, do yet agree in this single and interesting point, of denying to this prophecy, as well as to many others, that proper and natural sense, which at once presents itself to every one who can read.

The first explanation, or the first method of eluding it, declares that these new heavens and new earth, whereof Isaiah speaketh, and, after him St. Peter and St. John, are against a time posterior to the universal resurrection; when all things shall be renewed, when in respect to the blessed, "the former shall not be remembered, nor come into mind;" when, "the voice of weeping shall be no more heard in her, nor the voice of crying."—This is all well; this is all true, as it is inapplicable and foreign to the present question. And what sense can be put upon so many other remarkable things which this wonderful prophecy expressly announceth? None at all; for they are all omitted, because it is not possible to explain them.

THE SIGNS OF THE TIMES.

BOSTON, JUNE 1, 1842.

Boston Second Advent Conference.

This convocation of the believers in the doctrine of Christ's second coming at hand, has proved a season of unusual interest and importance. Although the great Anniversaries have all been held during the week, and the attractions have been very numerous, yet, at no time have we been without a full and interested audience, both day and evening.

A large number of ministers of various denominations have been in attendance part or all the time. And impressions have been made, we doubt not, which will not wear off until they result in the deep and full conviction that the coming of the Lord is just upon us.

It will be seen also by the resolutions which follow, that the conference as such have taken higher ground on the subject of the time of Christ's coming than ever before. This they felt constrained to do because of the stupidity of the Church on the subject and the shortness of the time we have to work.

The measures, also, adopted by the conference, were of a highly important character; especially the proposition for a series of Camp-meetings. These means have been eminently owned and blessed of God to the awakening and salvation of souls. Why, then, should we not seize upon them as one of the most efficient means of giving the midnight cry? We believe we should be criminally negligent not to do so. From the manner in which this proposition was received by the conference, we are fully warranted in the conclusion that it will be abundantly sustained by the friends of the cause. Let all our friends and coadjutors rally to our feasts of tabernacles; and we do hope that no worldly consideration will be permitted to prevent it. Come up, brethren, and bring your friends with you. It is contemplated to hold about three meetings during the coming season so as to accommodate our friends in various parts of New England. Notice of time and place will be given in due time. But let all the friends begin immediately to make their arrangements to attend. But we give way and introduce the proceedings.

The following persons were chosen to serve the conference.

JOSEPH BATES, Chairman,
J. V. HIMES, Secretary.

Committee on Business.

CHARLES FITCH.

J. S. WHITE.

J. V. HIMES.

W. M. MILLER.
ISAAC SAWYER.
J. W. ATKINS.
DANIEL RUSSELL.
EZEKIEL HALE, JR.
JOHN PEARSON.
HENRY PLUMMER.
APOLLOS HALE.
M. CLEMENT.

Committee on Finance, and the Roll.

PRESCOOT DICKENSON.
ANTHONY PALMER.
T. M. PREBLE.
HENRY FLAGG.
JOSIAH LITCH.

Committee on Publications.

WM. CLARK.
DEXTER DICKENSON.
J. V. HIMES.

The Committee on the roll and finance beg leave to report, that in their opinion the time has come when the interests of the Church and the world require that the *Midnight Cry* should be made in unequivocal terms. Believing as we do, that God has revealed, not only the manner, but also the time of Christ's Second Advent, your committee are fully of opinion that the time has now come when the conference should distinctly avow this sentiment to the world, and urge it with double diligence upon all men. It seems to us, after long and careful observation of the effects produced by the presentation of the various parts of this doctrine, that no point has been so eminently owned of God as the time of Christ's coming. If God has and does thus bless it, what are we that we should resist God? We therefore recommend that a roll of the conference be taken, and that all persons who reject the doctrines of temporal millennium and the restoration of the Jews to Palestine, either before or after the Second Advent, and who believe the Second Advent of Christ and the first resurrection to be the next great events of prophetic history, be invited to enroll their names as member of this conference.*

RESOLUTIONS.

Whereas, it is as readily and clearly determined that the visions of Daniel carry us down to the end of the world and the coming of Christ,—as the meaning of any portion of the Old Testament can be determined by the New Testament;

And whereas, it is the only fair conclusion at which we can arrive, that the periods contained in these visions give the time of the accomplishment of these great events;

And whereas, from the only date given for the commencement of those periods, no other termination can be found for them than 1843;

And whereas, those who oppose this view of the question, do not pretend to give any other solution to these portions of prophecy;

Therefore resolved, that in the opinion of this Conference, there are most serious and important reasons for believing that God has revealed the time of the end of the world and that that time is 1843;

Resolved, That the time has fully come for those, who believe in the Second Advent of our Lord Jesus Christ in 1843, to show their faith by their works.

Resolved, That we cannot discharge our duty to God and the souls of our fellow men, without doing our utmost to lay before the world as extensively as possible the truth of God on this subject as we find it in the Holy Scriptures.

Resolved, That we are all called upon, loudly, and for the last time, to bring to this work the best employment of all the means we have at command.

Resolved, That we are all bound to make this year such an one as we would wish should close our probation, and carry us to the judgment seat of Christ.

Resolved, That we should keep it distinctly in mind, that we are this year to do our last praying,

and make our last efforts, and shed our last tears for a perishing world.

Resolved, That, as all those portions of prophecy which carry us down to the end of the world, exhibit to us the existence of widely extended political and ecclesiastical powers of iniquity, until the coming of Christ, by whom they are to be destroyed; and as it is impossible, in the nature of things, for the gospel to prevail universally, and the world to be converted during the existence of this state of things; therefore the theory of a 1000 years spiritual reign before the coming of Christ is without foundation in the word of God.

Resolved, That we regard the notion of a Millennium previous to the coming of Christ, when all the world shall be converted, and sinners in great multitudes saved, as a fearful delusion, a cry of peace and safety, when sudden destruction is at the door, that will doubtless prove eternally fatal to thousands of souls—and that the nearer such a millennium is represented, the more dangerous is its tendency, because the more likely to encourage present impenitence, with the hope of future conversion to God.

Resolved, That no portion of the New Testament scriptures give the most indirect intimation of the literal restoration of the Jews to old Jerusalem; we believe that the arguments drawn from the Old Testament prophecies are based on a mistaken view of those prophecies; and that they have been fulfilled in what the gospel has already done, or remain to be fulfilled in the gathering all the spiritual seed of Abraham into the New Jerusalem.

Resolved, That we regard the notion of the return of the carnal Jews to Palestine either before or after the Second Advent, as a snare by which many will be lost forever.

Resolved, That the notion of a probation after Christ's coming, is a lure to destruction, entirely contradictory to the word of God, which positively teaches that when Christ comes the door is shut, and such as are not ready can never enter in.

Resolved, That as our time for giving the *Midnight Cry* is short, it becomes us to avail ourselves of all wise and prudent means for the advancement of our work; and that as Campmeetings afford some facilities which we cannot otherwise avail ourselves of, we recommend to this Conference the adoption of these meetings, for the furtherance of our enterprise.

Resolved, That a committee of three be chosen to make the necessary arrangements as to time and place of holding said meetings.

Resolved, That our Brethren Ezekiel Hale, Henry Plummer and Timothy Cole be that committee.

CORRESPONDENCE.
Progress of the Truth.

South Wilbraham, May 23d, 1842.

DEAR BROTHERS HIMES AND LITCH. For some weeks past, I have been out, sounding the *Midnight Cry*. The good Lord has been with me, and greatly blessed my labors. I first gave a course of nine lectures at Cabotville, in the Methodist church. Fifty, or so, arose near the close of the meetings and professed their faith in the speedy coming of Christ. The last evening, an invitation was given, and fifteen persons, all adults, came forward to the altar for prayers; some of whom, if not all, have since found peace in believing. I next came to this place, almost worn out, and have been laboring four or five weeks, and am now quite well, soul and body. I intend leaving to-morrow. When I came here there was scarce a breath of life in either of the churches. I endeavored to encourage some of the most devoted to look for a revival. But their language was, "I feel that it is the last place that we can expect one." But before I had lectured one week, God poured out his Spirit upon the people, and souls presented themselves for prayer. Since then, the good work has gone forward gloriously, and between forty and fifty have professed to find the Savior; beside quite a number of back-sliders reclaimed. The good

work still rolls on. Last evening, near thirty were at the altar for prayers; mostly young men, from sixteen to twenty-five years of age. Two of them arose and testified publicly, that God had blessed them. Thus we see that God does own and bless the preaching of the kingdom at hand, nigh even at the doors; this cannot be denied. Surely will it be said that Beelzebub is casting out devils!

It would do your souls good, to see what a happy, faithful, persevering little army, the good Lord has raised up in our midst. All acknowledge, they never saw young converts so bright in their experience, and so bold for God. They grow rapidly in grace, and are becoming men and women in Christ; "looking for that blessed hope and glorious appearing of the great God and their Savior Jesus Christ. Such a gracious season of refreshing God never before granted to this little village. Glory be unto his name. Yes, all the glory. Hallelujah!

The revival, thus far, has been exclusively confined to the Methodist church. Our Presbyterian friends did not choose to unite with us. Their pastor thought "it would be a sin" to go and hear the lectures. They have been holding meetings in their house about three weeks. My prayer is, that God would yet abundantly bless their labors, to save souls.

We have here some warm friends, in the near coming of Christ. Brother Wilkie, preacher in charge, feels like going into the field, to sound the blessed soul-cheering truth. May the Lord thrust him out. If he should, his influence would be felt. "Many would see it, and fear, and turn to the Lord." My faith is strong in the coming of Christ in '43. I make no calculations for any thing beyond, but glory. Glory with the whole family of the redeemed. And oh, Brothers, will not that be glory? But with so short a time to awake the slumbering virgins, and save souls, we must work; work night and day. God has thrust us out in haste, to give the last invitation, and we must labor in earnest, and compel them to come in, that his house may be filled." Why, I expect that God will shake the world with a moral earthquake, before the close of '43. Strong men in Israel are rallying to our help. The midnight cry must yet be made to ring, and ring through every valley and over every hill-top and plain. An awful trembling must yet seize upon sinners in Zion. A crisis must come, before the door of mercy is everlasting shut against them. They must be made to feel that it is now or never. And they will. Yes, all, who are not resolved to shut their eyes to the light. Yes, men will tremble as '43 approaches, and their souls will quail when it shall begin to roll over their heads. And all who will be persuaded to repent and believe, even if one should rise from the dead, will; while against the incorrigible, the door of mercy will be closed, and the Savior in triumph be seen descending the skies. And are we ready? Hallelujah, praise the Lord.

Yours, &c.

L. C. COLLINS.

The Rhode Island War,—Has come to a close without blood-shed; and "Governor Dorr" has gone into dignified retirement. So say some, while others hold, that he has gone to New York to raise troops; that the war is not ended; that an armistice—a temporary suspension of hostilities only, has been agreed upon; that if a Convention for forming a constitution on liberal terms, be not speedily provided, the conflict will be renewed, and the

* The roll will be given next week.

"blood-stained sword" be again unsheathed with all its horrible effects! We hope these calamities will be averted, by a speedy provision for a liberal constitution, to which the people of Rhode Island are by law and justice entitled. Nobody seems to have approved of the rash, violent and crazy course of Dorr, while all acknowledge that a free constitution ought to be provided.

D.

Mr. Miller.—Bro. Miller commenced a course of lectures in Newburyport, on Saturday evening last; they will be continued till Friday next. He will then go to Portland, Me., where he will begin a course of lectures, to commence Saturday evening next. And

A CONFERENCE, Will commence on Tuesday, June 7th, at 10 o'clock, A. M., and will continue several days, in connexion with the lectures.

Let the faithful, and the people generally, rally to this meeting. It will probably be our last in Portland.

Anniversaries.—**Mr. EDITOR,**—Some of your readers may like to hear a few words on the Anniversary meetings held in this city last week, besides what you have furnished them, on those of the second advent.

The Temperance Societies of this city, and of many towns in different parts of the state, held a splendid meeting on the common, from whence they formed an imposing procession, with banners of various devices, and marched round the city with a band of music.

The Peace Society held a Convention at the Marlboro' Hotel. The salutary principles inculcated by this Society seem to be gradually finding their way into the hearts of the people far and near.

A Convention for forming an Evangelical Anti-Slavery Society, was held at the Marlboro' Hotel, apparently consisting chiefly of clergymen, at which Rev. Dr. Osgood of Springfield, presided, and which was addressed by Lewis Tappan and Wm. Goodale, Esqs. and by Rev. Geo. Allen, A. A. Phelps, St. Clair, Colver, and others. The Old Organization held their meetings at Chardon Street Chapel, and continued them three days.

D.

Mr. Shimeall.—We have received a letter from this gentleman explanatory of the position taken in his book, or Miller's Chronology, as noticed in the Signs of the Times a few weeks since. We shall give it in our next.

1260 days of Daniel and John.

CONSIDERED AS ONE AND THE SAME PERIOD OF TIME.

The fulfilment of the prophetic periods of revelation may be regarded as one of the strongest arguments which prove the Second Advent of our dear Savior as near; and this strikes us with the more force, when the various periods of the same length are considered in connexion.

Daniel informs us, vii. 25, that the saints of the Most High were to be given into the hands of the Little Horn a "time, times and the dividing of time," and xi. 7, that these wonders were to continue for a "time, times and a half." John informs us, Rev. xi. 2 & 3, that the Gentiles should tread under foot the holy city "forty and two months," and that the two witnesses were to testify 1260 days, clothed in sackcloth. The woman in Rev. xii. [6 had a

place prepared for her in the wilderness 1260 days, and in the 14th. verse, she is said to be nourished there a "time, times and a half." Also the Beast, Rev. xiii. 5, had power to continue forty and two months.

It is admitted hat the several periods enumerated above are all of the same length of time, by the most approved commentators; and many admit that they refer to the same periods of time.

The characters of Daniel's Little Horn, viii. 25, and his abomination of desolation, xii. 31—the Man of Sin spoken of by St. Paul, ii. Thess. ii, and the beast of John, Rev. xiii. 5, are so strikingly similar that few deny their being one and the same personage—the Pope of Rome. And a careful comparison of the various prophecies respecting these periods and the characters alluded to in history, and the events which were to precede and mark their termination, will strongly denote their fulfilment to have been between A. D. 508 and 1798.

The Little Horn, Dan. vii. 8, had eyes like the eyes of a man, and a mouth speaking great things, verse 20; his look was more stout than his fellows, verses 24, 25; he shall be diverse from the ten, and shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall seek to change times and laws, and they shall be given into his hand.

In xi. 32, 33, he says, And such as do wickedly against the holy covenant shall he corrupt by flatteries, but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword and by flame, by captivity and by spoil many days, verses 36—39. And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all, but in his estate shall he honor the God of forces, and a God whom his fathers knew not shall he honor with gold and silver, and with precious stones and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

St. Paul says, 2 Thess. ii. 3, 4, Let no man deceive you by any means, for that day (the coming of Christ) shall not come except there come a falling away first, and that Man of Sin be revealed, the Son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God showing himself that he is God, verses 9, [10], even him whose coming is after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the truth that they might be saved. John says, Rev. xiii. 4—8, "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in

blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them: and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world."

That the Popes of Rome are a personation of the above prophecies, and that history gives in them a complete fulfilment of every word here spoken, has been so fully shown by Mr. Miller in his lectures, that a repetition of the history here is unnecessary; and those who could deny this would doubtless deny the fulfilment of any prophecy, however decisive might be the evidence, if they could find it for their interest to do so.

If the church was ever in the wilderness, and the two witnesses (the Old and New Testaments) ever testified clothed in sackcloth, and the holy city was ever trodden under foot, all must admit that it was during the days of popish supremacy, when the word of God was denied the common people, and could only be read in the dead languages, and when all who would not worship the beast, were persecuted and spoiled, and slain, and suffered, unheard of cruelties. This, then, with the fact, that all these periods are of the same length of time, is conclusive proof that but one and the same period of time is denoted by them. A careful examination, therefore, of events which were to mark their commencement and termination, will enable us to ascertain when they have been completed, and if so, in what period of time. We will, therefore,

1st. Consider their commencement.

Daniel vii. 8. I considered the horns and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, verse 24th. And the ten horns out of this kingdom (the fourth a Roman) and ten kings that shall arise; and another shall rise after them and he shall be diverse from the first, and shall subdue three kings," xi. 31. And they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. St. Paul says, 2d Thess. ii, 6—8. And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth (hindereth) will let until he be taken out of the way, and then shall that wicked be revealed, &c.

John says, Rev. xiii. 3, 4, And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the Beast. And they worshipped the dragon which gave power unto the Beast, verse 2. And the Beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and seat, and great authority. xvii. 12, 13. And there are seven kings: five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space. And the Beast that was and is not; even he is the eighth and is of the seven and goeth into perdition; and the ten horns which thou sawest are ten kings who have received no kingdom as yet: but receive power as kings one hour with the Beast. These have one mind and shall give their power and strength unto the Beast.

We learn from the above texts that the little

horn of popery would not arise until the Roman empire should have been divided into ten parts, and three of those parts or kingdoms were subverted—that the Sanctuary of strength (Rome) must have been polluted, and the daily (Pagan) sacrifice taken away, also that it would arise soon after the mystery of iniquity which worked in Paul's day (Paganism) and which hindered its development, should be taken out of the way, and the first head (Paganism) was wounded to death. It was also to be the eighth form of the Roman power, and of the seventh, after that had continued a short space. The dragon (Roman emperor) was to give him his power, and seat and great authority; and he was to receive power of the kings. The fulfilment of these events mark its rise about the year A. D. 538, that being the year when the last of three of the first ten kingdoms fell into the hands of Justinian the emperor of the eastern division of the Roman empire, and who made the Bishop of Rome universal Bishop, and gave him his power and, seat (Rome) and great authority. This was also but thirty years after Paganism, which hindered its rise, had ceased in Rome, and its daily sacrifices had been taken out of the way: and when the kings were of one mind, having been converted to Christianity. There is no other point of time which would so nearly coincide with all these events prophesied of its commencement.

2. The events which were to mark the termination of these Periods. Dan. vii. 11. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain and his body destroyed and given to the burning flame, verses 21, 22. I beheld and the same horn made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom, verses 26, 27. But they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom, under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him, xi. 36, and shall prosper till the indignation be accomplished, 2 Thess. xi. 8. And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming, Rev. xi. 7—13. And when they (the two witnesses) have finished their testimony (in sackcloth) the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindred, and tongues, and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither.

And they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour was there a great earthquake, and the

tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted and gave glory to the God of heaven. xiii. 10-15. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the faith and patience of the saints. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed. And he doeth great wonders so that he maketh fire come down from heaven in the sight of men, and deceiveth them that dwell on the face of the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live. And he had power to give life unto the image of the beast that the image of the Beast should both speak and cause that as many as would not worship the image of the Beast should be killed. xvii. 16 17. And the horns which thou sawest upon the Beast, these shall hate the whore and shall make her desolate and naked and shall eat her flesh and burn her with fire. For God hath put into their hearts to fulfil his will and to agree and give their kingdom unto the Beast until the words of God shall be fulfilled.

These predictions have been fulfilled in so remarkable a manner that seemingly none who are willing to be convinced need fail of being so. They teach us that popery must continue till the Ancient of Days comes and the saints possess the kingdom, when it will be destroyed by the brightness of Christ's coming and its body given to the burning flames; but that previous to this its great power must be broken by being conquered with the sword and led into captivity; that the power which conquered it would restore it or make an image like it and give it the power of the first Beast and cause people to worship it; but it was to prevail against the saints and yet be consumed till the end. They also teach us that the two witnesses are to be slain three and a half days, when they have finished their testimony in sack-cloth, and by a Beast that should ascend out of the bottomless pit, at a time when there should be a great revolution in which one of the ten kingdoms should be subverted and seven thousand names of men (as it reads in the margin) destroyed, that after they were slain those who dwelt on the earth should rejoice over them, and send gifts to each other; but after three and a half days (or years) the spirit of life would enter into them, and in obedience to a voice from heaven they would ascend thither in clouds.

History informs us that in March, 1798, by authority of Buonaparte, the Pope was conquered by the sword and led into captivity, where he died, that Buonaparte declared Italy a republic, destroyed the inquisition, and granted free toleration to religion—that in Egypt he deceived the Mahometans by pretending to have power to bring fire from heaven—that he placed a new Pope in the chair of St. Peter with powers like those previously possessed by the Popes, but the inquisition has not been revived nor the lives of the saints since then been in the hands of the Pope neither has he had the power to suppress the protestant church which has since then been in Rome. The Pope has

however not been idle, and has been very successful in some parts of the world in extending the Catholic faith and prevailing against the saints; but still his power has been growing weaker and weaker, the kings have stripped him of many of his prerogatives—sequestered the property of the church, and harassed and perplexed him to the vexation of his soul; and now there is an open rupture between him and many of his late regal supporters.

History also informs us that deism—a beast from the bottomless pit, made war against the two witnesses (the Old and New Testaments) and that France passed a decree prohibiting the Bible, and many of them were collected in piles in Paris and burnt amid the rejoicings of the populace, who made merry and sent gifts to each other on the occasion. In three years and a half afterwards France repealed that decree, and granted free toleration to religion; since which the bible has been translated into 150 different languages, and circulated in clouds all over the world. This suppression of the bible occurred during the French revolution in which seven thousand titles of the nobility were abolished. History informs us that the prevailing sins of France were licentiousness and contempt of Christ, it being a spiritual Sodom; and Christ was there crucified anew in the slaughter of 50,000 protestants in one night.

So signal a fulfilment of all the events at the same time which were to mark the completion of these periods, conclusively proves that they all referred to one and the same period of time, and that terminated in 1798, in just 1260 years from the rise of Popery in 538, and thus proving that to have been the time from which to date the rise of the little horn. The events which followed the termination of the 1260 years in the restoration of Popery has made the proof more clear, so that what difficulty commentators might have found in dating the period of its rise before witnessing the events which have attended their fulfilment, is now entirely removed. The close of these periods in 1798 was also just 1290 years from the taking away of the daily sacrifice: see Dan. xii. 11-13, and in 1335 years from the same time Daniel must stand in his lot a glorified saint.

The termination of the Turkish power in 1840, on the day that was previously predicted, was the last of the periods which were to be completed previous to the end; and terminated the sixth vial and the sounding of the sixth angel. All the prophecies therefore of which we are to expect a fulfilment of previous to the end, is the "time of trouble" spoken of by Daniel xii. 1, such as never was since there was a nation even to that same time—the gathering of guests for the supper (Matt. xxii. 9,) from the highways which may be said to be being fulfilled by the Washingtonian reformation—the midnight cry (Matt. xxv. 6.) which is now being made—the angering of the nations Rev. xi. 17, when the wrath of God is come at the sounding of the seventh angel, and the silence which will be in heaven on the opening of the seventh seal, Rev. viii. 1, for about the space of half an hour (seven days corresponding to the seven days previous to the flood, when God closed the door of the ark) when the foolish virgins, who now have no faith in the predictions of the bible, stop their ears to the midnight cry, and close their eyes that they may not see all the signs of the Advent near, which God has given us in his mercy, will stand without and cry, Lord, Lord, open unto us, and find to their everlasting dismay that

the door of mercy is forever closed upon them. May all who shall read this be among the wise who shall understand, and whose lamps will be trimmed and burning, ready to meet the Bridegroom when he cometh, and who will be among that happy number who will be caught up to meet our Lord in the air, and will receive a crown of righteousness which is laid up for all those who love His appearing.

Another Sign.

"Men's hearts failing them for fear."

In a letter from Mr. Frances Benham, of Chancery Lane, inserted in yesterday's Times, he thus explains the cause of predicted destruction of London by earthquake being assigned to the present year:

"Not to recite the various hoaxes that have been palmed on the public by way of explanation of this phenomenon, let us mention a few of those authorities in its favor which may seem at first sight more respectable. The religiousists who quote scripture to sanction their timidity on this occasion, and bring chapter and verse to prove that half London will be destroyed by earthquake in 1842, reason as follows:

"Dating with Prideaux the beginning of Daniel's 70 weeks about the year B. C. 456, they added A. D. 32, and counting thence 1,810 years (the remainder of the 2,300 years), it will give the same ending—A.D. 1842. During the claim of infallibility by Pope Pelagius, A. D. 582, and counting thence 1,260 years, they also end in the year 1842. This calculation is given in the Christian Observer, November, 1810, page 668, but is made to apply, not to this year, but the next. To this period, (termed the time of the resurrection of the witnesses), it is stated by the advocates for this opinion that we should apply the following text of the Apocalypse:—"At the same hour was a great earthquake, and a tenth of the city fell, and there were slain in the earthquake 7000 men. Dr. Hales, in his *Analysis of Chronology*, vol. iii. p. 642, states it as his opinion that this awful prophecy is specifically levelled against London. "To England (says he) the tenth, as the only remaining asylum of the witnesses, we are compelled to look for the scene of their last persecution, and principally to her street or most populous region; and the street, by way of eminence, may chiefly denote the metropolis of the British empire, London and its environs, the greatest seminary of religion and virtue, as well as of irreligion and vice. In London (continues Hales) we verily believe there are to be found more intelligent and enlightened witnesses to suffer persecution than in all the rest of the world, and a multitude of bigots, infidels, and fanatics to inflict it. The resemblance indeed is so striking in all the parts, that though we shudder thereat and deprecate the catastrophe, we are forced most reluctantly to confess and maintain it."

"As a Londoner, and by no means wishing to witness so portentous a tragedy, I sincerely hope that Dr. Hales has made as palpable a blunder in his construction of this apocalyptic vision, as any yet perpetrated by its luminous expositors."—*London Times*.

What has London to do with the 23,00 days in Daniel's vision, any more than Paris or Lisbon? He refers to the "cleansing of the sanctuary," and the era of "the New Heavens" and New Earth."—*Eds.*

Ten Thousand Lives Lost.

TREMENDOUS EARTHQUAKE IN THE ISLAND OF ST. DOMINGO.

[From the New York Express.]

By the politeness of Captain Morris, of the brig Wm. Neilson, from Port au Prince, we have "Le Patriote" of the 11th May, published at that place, which gives an account of a terrible earthquake that occurred in that Island on the 7th of May, at five o'clock in the evening.

The principal destruction of life, of which we have an account, was at Cape Haytian, which town was entirely destroyed. It contained about 15,000 inhabitants, two thirds of whom are thought to be dead.

SAINT MARC. A letter from this town, says that the earthquake was felt there with violence. Many houses were seriously damaged, and some destroyed,—but no loss of life is mentioned.

At Goannives the shocks were yet more serious. The greater part of the houses were overthrown. A fire broke out at the same time and there was not a drop of water in town. All the houses that were not burnt suffered from the earthquake.

In addition to the above disastrous intelligence from the Cape, a Courier arrived from the city a few hours previous to the departure of Captain Morris, who stated that a fire broke out after the earthquake, which on Monday the 9th, destroyed the Powder Magazine, and with it the miserable remnant of the inhabitants who had escaped the earthquake. The towns of St. Nicholas and Port Paix are also said to be destroyed. Other parts of the Island had not been heard from when Captain Morris left; but it is conjectured that all the towns of the north are a mass of ruins.

RUSSIA.

We are told that the Emperor of Russia, having resolved to liberate, in one sweeping act, the immense population of his empire born in a state of servitude, lately called together his Council of State, for the purpose of making his intentions known.

The proposition was received by the subservient portion of the council with satisfaction, but the old and powerful nobility, present, declared that such an act was tantamount to a revolution—that it endangered their lives and properties, and that, in honor and conscience they could not adopt it.

The North Eastern Boundary.—which has been so long the vexed question between this country and England, and caused so much agitation on our Eastern frontier, bids fair soon to be amicably adjusted, at least the movement on the part of England looks like a *bona fide* attempt to bring this part of the dispute to a speedy close. Lord Ashburton, it is said, has come with full powers to arrange all matters for a final settlement. But as the States of Maine and Massachusetts have both a special interest at stake, the former in the land and in the territorial jurisdiction, and the latter in the land, it is thought right that they should have a voice in the negotiation, and each has accordingly been notified, through their respective Governors, that they may have an opportunity to call their several legislatures together, and to appoint Commissioners, if they see fit, to consult and take part in this important negotiation, and to transact any other business relating thereto which may be deemed just and proper. Gov. Fairfield has accordingly notified the legislature of Maine to meet together this month. We have the impression that Gov. Davis was clothed with some special power relating to this business, by our legislature, before their last adjournment.

It is supposed by some that a Conventional line will be agreed upon between the high contracting parties, and that the land in dispute, for a liberal sum of money which Lord Ashburton is prepared to offer, will be thrown upon the British side. The land would be comparatively of little value to Maine or Massachusetts, still less to the United States, while the money to the former at this time, would be quite convenient.

D.

NOTICE. We have on hand, copies of the 2d volume of the Signs of the Times, both bound and in sheets. Price \$1.00 in sheet's. \$1.50 bound.

Letter from C. French.

DEAR BROTHER HIMES.—One word about the Conference in Pittsfield. It has been a most harmonious and devotional one. God's presence hath been sensibly felt. And as the evidence of Christ's second coming in '43, has been presented from day to day through the Conference, by different brethren who have lectured and addressed the meetings, a most deep conviction has rested on saints and sinners that "the end of all things is at hand;" some backsliders have confessed their sins "for the last time," and now hope through Christ, to be faithful unto the end. Many have been blessed in attending our meetings, and are rejoicing that their redemption draweth nigh, while others have been led to say, "What shall I do to be saved?" The number who have attended the Conference has been large, many from neighboring towns, and some from distant places, and I am happy to say, most of them appear to be Bereans, and say, "Let us know the truth, if Christ is coming in 1843, I want to know it." WHO DOES NOT?

We have had but little opposition, except from a "certain lawyer," who informed the Conference that the fifth kingdom in Daniel's vision, "is the kingdom of Intellect" that will destroy all other kingdoms and rule forever. He further said, he understood the time, times, and dividing of time, Dan. vii. 26, to be three and a half literal years, and were fulfilled at the destruction of Jerusalem.

This time, times, and dividing, is the period of time during which the saints, not the carnal Jews, were to be given into the little horn's power, which our opponent acknowledged to be Papacy, and which no one can prove did arise until 538 or 468 years after Jerusalem was destroyed.

QUERY! How could the little horn, or papacy, destroy Jerusalem 468 years before it arose?

Yours in love.

□ The following paragraph is taken from the "Polynesian," published at Honolulu, Sandwich Islands:

MORE EARTHQUAKES. On the 11th inst. two earthquakes were felt at Kailua Hawaii—the first shock occurred 15 minutes before 10 o'clock, P. M. The second about half an hour later. Rev. Mr. Thurston states that they were the strongest that he has ever felt there. At Kealakeakua much rock was thrown down from the pali. When these occurred, an unusual light was observed in the direction of the volcano.

Conference in New Market, N. H.

A Second Advent Conference of believers in the PERSONAL APPEARING of the LORD JESUS CHRIST to reign with his saints in the IMMORTAL STATE, will commence in the old Baptist Meeting House in New-Market, L. River, on Monday June 6, 1842. At 10 o'clock A. M. Brethren and friends, who love that appearing, are invited to attend and unite in its solemnities.

Bro. Calvin French, will commence a course of lectures at the above named place, on Saturday, June 4, at half past 7 P. M.

Letters

Received up to May 28.—From P.M. Doorvillage, Laport Co. Ind.—Busti, N. Y.—Charlestown, Mass.—Cherry Valley, N. Y.—Springarbor, N. Y.—Four Mile Branch P. O. Barnwell Dist. S. C.—Snow's Store, Vt.—Franklin, Me.—Plymouth, Me.—S. China, Me.—Swanton, Vt.—Greenvile C.H., S. C. 2—Claremont, N. H.—Templeton, Mass.—Great Falls, N. H. From N. G. Howard, O. H. Seabury, Mersey Ann Hill, A. Wight, Geo. W. Thompson, L. C. Collins, D. C.

Books Sent.

One bundle to D. Burgess, Hartford, Ct., via Springfield, Mass.

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Whole No. 58.

War of the Little Horn against the Saints.

We give several extracts below, which will go to prove that the Roman beast, is actually making war with the saints, and fulfilling the prophecy in Dan. vii, 21, 22, to the very letter. Who is so blind as not to see it?

ROMANISM IN AMERICA.

Some of our countrymen verily believe that Romanism in America is not the same as in Europe. The following brief notice we copy from the Catholic Herald of last week, published in Philadelphia, which will show that the retreat system and indulgences are well established here as in the Catholic countries of the old world.—*Baptist Advocate*.

RETREAT AND SYNOD.

We learn with pleasure that the Rev. John Timon will be in this city before Whitsunday, and will direct the exercises of the Retreat for the Clergy, which will commence on the following Tuesday at 6 o'clock, P. M., in the Seminary for St. Charles Borromed. It is hoped that after the Synod, he will give the spiritual exercises in one of the city churches, when the Jubilee Indulgence will be attainable by those, who, in accordance with the earnest recommendation of the pope, unite in public devotions and supplications, to obtain relief for the church oppressed and afflicted in the once flourishing kingdom of Spain. The prayers of the faithful are also solicited for a divine blessing on the Retreat of Synod.

POPEY IN THE SANDWICH ISLANDS.

Extract of a letter in the Missionary Herald, for June, 1842. From Mr. Bishop, Ewa, Oahu.

"My principal object, however, in writing at this time is to inform you something about the progress of Romanism amongst us at Oahu, where they have met with their principal success. I have been an attentive observer of the doings of the priests, so far as these have come under my eye, and am filled with admiration at their untiring zeal in their work. They penetrate every part of the island, to seek out and proselyte the poor and forgotten portions of the community, who have hitherto lived in heathenism; and if any are sick, to read prayers over them and baptize them into the papal church. The old story of miraculous cures is still kept up by them, though the imposition has been often and thoroughly exposed. Their confident boldness in citing numerous instances of cure still induce many to join them merely for this purpose, though the many more that die are made nothing of as a draw-back. We too can cite multitudes of sick who have been cured by our medicine, but not by miracle; and I am confident that many who join the Romanists and die, might have been living at this day, had they used our medicines. Their stations already outnumber the protestant chapels in the island. They have three within the bounds of my district, two at Ewa, and one at Waianae. Their chapels are,

small, but well filled, as I am told. The one at this place, within a hundred rods from my door, I can witness, is not only crowded, but overflowing on the Sabbath. It is just finished and dedicated, and hung with splendid pictures of the virgin and saints, and attracts many from my congregation to see them. But such is the bait to catch souls; and perhaps some of these who now go to witness the novelty of pictures and splendid dresses, and hear the sound of Latin prayers, will ere long be pleased to join them. Such is the fickleness of the human mind. The priests still cry persecution, because we persist in telling our people, what we verily and conscientiously believe that the bowing down to images is idolatry. We use no bitterness towards the Romanists, and always treat them with decorum, when we meet; but such a cry serves a purpose, of which they fully avail themselves, to endeavor to make it appear that we are persecutors. In their breviary of the decalogue they have omitted the second command, and taken the second clause of the tenth for the ninth, which is I believe the same in all their breviaries. But in another larger book of theirs they have the whole decalogue, differently arranged from ours, by uniting the first and second into one and dividing the tenth. By a false translation of the clause, "Thou shalt not bow down to them nor serve them," they have it, "thou shalt not bow down to pray to them;" and in the exposition following it is shown that praying to an image is idolatry, though images are proper as helps to worship. Still in their worship they continually kneel before the images, and direct their eyes towards them in their prayers. How the obtuse mind of a Hawaiian, but recently from his idols of wood and stone, can distinguish in such a nice case of casuistry I know not. One thing is certain, that those who have left them and returned to us declare that they do actually pray to the image, to the truth of which the eyes of the worshipper but too plainly testify.

I solemnly feel that a great contest with papal idolatry is yet to be fought here. Their emissaries are already beginning to swarm like locusts. They are coming in by every arrival from Valparaiso; and they may be expected to leave no means untried, which money or intrigue can employ, to ruin the cause of protestantism in the Sandwich Islands. They acquire the language with facility, and are awake to their work, with the most buoyant hope in a rising cause. A crisis appears to be preparing, perhaps it is distant, perhaps near at hand. On the issue depends the future destiny of Hawaii.

We take another extract from another letter, from Mr. Lyons, Weaimed, Hawaii. *Missionary Herald*.

"About a year since a papal priest found his way to this region, and established himself about a mile from the mission premises. Not long after he was joined by another priest. They are prosecuting their plans with the zeal

and cunning peculiar to that sect. They have established schools in Waimea and Hamakua, as intimated above. Their teachers are selected from among their converts. Some few adults and children have gone after them, mostly apostates and their children. One of the leaders I know to be a very vile man. They create much disturbance and commotion by refusing to obey some of the laws of the land. They seem determined to act as they please. If they cannot carry their point, they threaten to apply to the king of France to send a man-of-war. I do not know of any church-members in Waimea who have been converted to their faith. In Hamakua some few have gone after them. How many will eventually go the Lord only knows. The only reason why any have as yet joined the new religion, is that they find a broader road to heaven, and obtain a little more of the wealth of this world on the way. They use their wiles, throw open their yards and their doors, spread their tables with good things, and invite the children to eat with them, and then ask them if I ever treated them in this way. And when they are riding on horseback, and chance to behold a group of children by the way, they will dismount and take up some of the smaller ones and put them on their horse, and give them the privilege and pleasure of riding a short distance, and then ask them if I ever showed them such kindness. They tell the people that I and all the missionaries are deceivers, are leading the people to hell, etc.

MAHOMEDAN PREDICTIONS.

We extract the following from the journal of Dr. Grant, in the Miss. Herald for June.

I found my new companions to possess, under a coarse exterior, more than ordinary intelligence, which they had chiefly acquired in their extensive travels as a privileged class of religious vagrants. They were social, and repaid my hospitality by answering my inquiries upon several points of interest regarding the religion of the Koran. They complained of the innovations of the sultan, who, they said, had departed from the faith; and that such religious devotees as themselves were no longer treated with the consideration that was formerly paid them. The world, they said, was changing for the worse; the last days were at hand, and the power of Islam was passing away. So Allah had decreed, and they could only submit to their fate. As they spoke of the expected downfall of their religion with its temporal power, I inquired when this great event, so generally anticipated, would occur. They said they could not tell precisely without recurring to their books, but, according to their reckoning, it would take place within a period of from three to five years. I afterwards met with another Moslem, a fellow-traveller, who told me that the Mahomedan power would be destroyed on the expiration of 1260 years of their era, so that less than four years remained to the time of its overthrow. Whether this opinion is held by other Mohamedans I have yet to learn;

but many of their calculations or predictions nearly correspond with this period, and none that I have heard given vary greatly from it. My informant may have derived the idea from the Armenians, as some of them hold this belief, founded on Revelations xiii. 5, which they interpret of the Mohamedan power, as I shall have occasion to mention hereafter."

EARTHQUAKES AT ALEPPO.

Extract of a letter from Mr. Beadle, at Aleppo. Miss. Herald.

Aleppo is subject to frequent earthquakes, scarcely a year passing without a greater or less number of shocks being felt. In 1841 there were five between the first of May and close of December. "The great earthquake," as it is still called by the people, which occurred in 1822, destroyed a great part of the town, and buried multitudes beneath the ruins. Feeling desirous to be informed of the particulars of that earthquake from a person who was on the ground, I made inquiries of an intelligent native, and received from him the substance of the following statement. Eight days before the great shock, that is, on the fifth of August, a slight shock was felt; but, being like many others which had been experienced, it gave no alarm to the inhabitants. On the eleventh and twelfth, the wind blew strong, and was insupportably hot and oppressive. The frequent remarks of the people during these two days were, that "the wind came from an oven; that it was like fire," etc. It seemed to strike the face upon exposure, as if it had been the blast of a furnace. On the evening of the thirteenth a slight shock was felt about eight o'clock, which, however, gave no alarm. Soon after the people discovered that the water in their wells was so hot that it could not be drank.

About ten o'clock the earth began suddenly to move, as if it had been placed upon the waves of the sea. This rapidly undulating motion continued for some seconds, but produced no very serious injury. Some walls cracked, but resumed their places when the earth rested. A moment after the undulating motion ceased, came the dreadful shock. It was strictly vertical, seeming to strike directly beneath the city. The confusion and ruin which succeeded that awful moment is beyond all description. The crash of falling houses, the shrieks of the dying and wounded, husbands calling for wives, and wives searching for husbands, children entreating help from parents, and parents vainly seeking for their lost children, mingled with prayers and groans in many languages, presented a scene of suffering and wo from which the mind turns instinctively away.

The first impulse of the surviving inhabitants seemed to be to rush to the gates of the city. Many were crushed in their flight, and those who were permitted to reach a place of comparative safety outside the walls, were compelled to pass over mangled and dead bodies, and fly amid

—“Ten thousand deaths on every side.”

Shocks continued more or less severe for more than thirty days. The inhabitants erected temporary habitations in the gardens, where many of them remained during the whole of the succeeding year.

On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing red as blood. This greatly alarmed the inhabitants, who were continually crying out, “Now we shall hear the trumpet

sound, and the dead will rise!”—“the last day has come!”—“the day of judgment has arrived!”

The house which I now occupy was slightly injured, a single room only falling, but a few rods to the east of us, every wall was prostrated to the ground.

I have felt several shocks of an earthquake since I have been in this country. The feelings experienced at such a time are wholly indescribable, and must be felt to be known. The shock is instantaneous. In a moment every thing is in motion. The bowels of the earth seemed to be filled with pent up thunders, and you know not where they will burst. I have been in many trying situations, but I have never found a place, or circumstances that made me feel so utterly helpless, and so wholly dependent upon the mercy of God, as in the moment of an earthquake. The stable earth upon which you have walked without fear, is stable no more. Your habitation, in which you have rested securely, becomes your place of greatest danger, and you flee from it as if it harbored the pestilence. You turn to your friends, and they are as helpless as yourself. You flee from the city to escape its falling walls, and the gaping earth threatens you on every side. Driven from every refuge, you turn to God, and calmly wait his will. The hope of the gospel, at such a moment, is a treasure, compared to which the gold of the universe is as the dust of the balance. To feel, in that moment of terror, that He who made the worlds and hung them upon nothing, still holds them up in the hollow of his hand, and that he is your friend, watching over you with paternal care, is a consolation unparalleled in the world. It is in such moments that the worth of religion is seen and felt; and it is in such moments that the man who fears not God cannot secure it.

Fitch's two Sermons,—concluded.

The Old and New Testaments then must be the two witnesses, and they were to prophecy 1260 days, clothed in sackcloth; the number of days agreeing precisely with Daniel's time, times and an half. In Revelation xii. we have the church of Christ under the figure of a woman, which fled before the dragon into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days—that she should be nourished in the wilderness for a time, times and an half. The same number of days, you perceive again, 1260. Again, in Rev. xiii. we are told that power was given to the dragon to continue forty and two months. Thirty days in a month, the usual method of computing time would make of these forty-two months 1260 days or years in prophetic time.

Now let us see if there are any facts in history that will help us to unravel this matter. I have already said, that from the year 508, when the daily Pagan sacrifice ceased among the Roman kings, Daniel's twelve hundred and ninety years would bring us to 1798. But between 1290 and 1260 you perceive a difference of 30 years. Now the setting up of the Papal abomination rites and ceremonies, did not occur all at once. They evidently came in one by one during a course of years. But history does

state that in 538, 30 years after the conversion of the Roman kings and the taking away of the daily Pagan sacrifices, by authority of Justinian, Emperor of Constantinople, who, at that time, took possession of the Roman empire, the

bishop of Rome became supreme head of the church. He, among other things, issued a decree to suppress the reading of the Bible except by the priests. From that time then it would seem that the Bible—the two witnesses, began to prophecy clothed in sackcloth. From that time the abomination that maketh desolate was fully set up, and desolation did roll over the land. Then the woman, the church, was driven into the wilderness. Then the dragon truly began his power, and we have seen that all these were to continue during the same time: a thousand two hundred and threescore days. Reckoning, therefore, from 538—when, by the decree of Justinian, the Pope came into power 1260 years onward, and we come to 1798. Did anything transpire then in the year 1798, which would seem to be like putting an end to all these things? Look into the history of 1798, and you will find that on the fifteenth day of February of that year, Berthier a French General entered Rome, with a French army, deposed the pope, carried him captive to Lienna in Tuscany, from thence to Florence, afterward to Great Britain, and thence to Valence in France, where he died. Here ceased the power of the Papal beast. Since that time the church has been coming out of the wilderness and has since that time extended herself into every nation (or nearly so) under heaven, and none have made her afraid. From that moment the two witnesses have ceased to prophecy clothed in sackcloth, and since that time the Bible has gone forth as on the winds of heaven into every corner of the earth. We do find therefore both a commencement and an end for the 1260 years during which all these things were to continue. They have all gone by and ended in 1798—the same year to which we are brought by Daniel's 1290 years from the taking away of the daily sacrifice, when Daniel is to stand in his lot, and 2300 years from the going forth of the decree to build Jerusalem, we have 45 years left, which will bring us to 1843. During this time many were to run to and fro, and knowledge was greatly to increase. This has taken place. The gospel was to be preached in all the world for a witness unto all nations, and then shall the end come. This is nearly if not entirely accomplished. A time of unprecedented trouble is predicted—and the scattering or disseminating the power of the holy people. Some suppose that the full power of the Holy Ghost is yet to be displayed for a short season, turning many to righteousness: this would be disseminating the power of the holy people.

I have now placed before you, as well as I am able in a single discourse, the evidence on which some of God's people are *now* relying, that he who testifieth these things *may* be expected to come quickly. Judge for yourselves. For myself I see no possibility of avoiding the fact that the prophecies are fulfilled, with the exception of those which I have named. The events foretold are clearly recorded in the history of the past.

I will just notice two objections. 1. It will be said that the view now taken, does away the usual belief respecting the millennium, when it has been supposed that the gospel would prevail universally over all the earth. A millennium is a thousand years, and I find the Bible altogether silent respecting any thousand years excepting that spoken of in Revelations xx, which is to follow the first resurrection. Besides, Paul tells us, in his 2d epistle to the Thessalonians, that the man of sin, the Romish

church, is to be destroyed by the brightness of Christ's coming; and Daniel likewise saw in the vision that at the coming of the Ancient of Days, the beast was destroyed and his body given to the burning flame. This is sufficient to satisfy me that the second coming of Christ will take place, while this Romish church, this beast, this abomination of desolation is still here to be destroyed, and that our general views of a millenium are groundless. If there is to be such a reign of truth previous to the end of this world, why was it not revealed to Daniel in showing him when the end is to be?

2. It will be said, When are the Jews to be gathered to their own land, if this view is correct? I answer to this, the predictions of this event were prior to the return from Babylon, and were fulfilled at the time of that return. What remains will be fulfilled in the gathering of the elect from the four corners of the earth. Christ's kingdom is not of *this* world. Israel is to be gathered to Jerusalem—but in my belief it is the *true* Israel that is to be gathered into the New Jerusalem, at the time when Christ will send his angels and gather his elect from the four winds, from one end of heaven to the other. In proof of this, I will cite Ezek. xxxvii. 12—14. This chapter contains Ezekiel's vision of the valley of dry bones. And the prophet is thus directed; "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up *out* of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up *out* of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." To me this seems a plain prophecy of the resurrection of the righteous; and that we are therefore to expect no gathering of Israel, until the true Israel are gathered out of their graves at the first resurrection, and those of God's people who are alive and remain unto the coming of the Lord are caught up with them, to meet the Lord. I have done. Remember the words of our Savior—what I say unto you I say unto all, *Watch.*

Extract from Ben Ezra.—No. 4.

The second explanation, and the most common with the literal interpreters, flees to the last refuge capable of preserving their system, which is pure allegory. But it is a thing truly admirable, to see the most embarrassed, confused and obscure way in which so great men explain themselves, or rather do not explain themselves. The system, doubtless, is chargeable with the blame; of which behold an instance:—"For lo, I create new heavens and a new earth;" that is, says the explanation, "I create a new metaphorical world, viz. the church of Christ, which is much more ample, more beautiful, and august than the synagogue, and, as it were, a world altogether new." A great truth; but how wide of the time and foreign from the spirit of this prophecy! "For, behold, I create Jerusalem a rejoicing, and her people a joy;" that is, says the explanation, "I create the church of Christ, rejoicing and exulting in the Holy Spirit." "And the voice of weeping," saith God, "shall be no more heard in her, nor the voice of crying. Ther shall be no more thence an infant of days, nor an old man that hath not filled his days;

for the child shall die an hundred years old; but the sinner, being a hundred years old, shall be accursed;" that is says this explanation, "in my church shall all fill their days in living uprightly and performing righteously the offices and duties of their age; and he who shall prove himself a sinner, though he were an hundred years old, shall be held in no estimation, but reprobated and accursed of all." An idea how contrary to what we derive from history, as well as from our eyes and our ears!

"For as," says God, "the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the L. R. D. and their offspring with them:" Isa. lxv. 22, 23, the sense of which is, according to the explanation, "my faithful ones shall be of long life, cheerful, and truly sound in body and in mind; just as though they had been in their primeval state of innocence, and fed upon the fruit of the tree of life!"

As the substance of this explanation is the same in different words amongst all those who follow it, I have chosen two of the most learned and most literal, from whom I have copied the very words in order, that thence a conception may be obtained of the whole explanation. And if any one would make himself more sure, he can easily peruse it with his own eyes. Now I ask this question, Are the things which they thus seek to accommodate to the present church, under the name of Jerusalem, really applicable to that church? Are these things, when spoken of the church, really true? Nay, are they not all manifestly false? Can a prophecy spoken by the Spirit of God announce to the present church, under the name of Jerusalem, things which have never existed, nor can exist, in the present dispensation of Providence? For example; that there should be heard in her neither lamentation nor crying; that there should be neither old man nor young man, who doth not complete his days in living uprightly and rightfully discharging the duties of his age; that all her faithful children should live many years in health and joy, as if they did eat of the tree of life; that he who should build a house should live in it; that he who should plant a vineyard, or a tree, should peaceably enjoy the fruit thereof, without any one to make him afraid.

At every step, in the gospel, we find annunciations diametrically opposite to these; and large experience has taught us, that the miseries of human life—infirmity, pain, disgust, affliction, crying, and weeping, &c. are general evils, incident to all the children of Adam, from which no one is exempt, not even the most righteous and holy; to whom, indeed, on the other hand, are immediately addressed those words of the apostles, "yea, and all that will live godly in Christ Jesus shall suffer persecution;" 2 Tim. iii. 12. and those words of Christ himself: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice;" John xvi. 20. "If they have persecuted me, they will also persecute you." John xv. 20.

The apostle Peter, who doubtless understood all these things better, evidently quotes this prophecy of Isaiah, and gives to these new heavens and new earth according to the promise a place, not now, but after this present earth and these heavens have perished. As these entered not till after those before the flood had perished, so must these in present

being perish, in order that the new ones may enter. "Whereby the world that then was, being overflowed with water perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire.—Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." From these very clear words of the apostle, are to be drawn the following indisputable consequences:—first, that those new heavens and that new earth cannot be the church of Christ; because, according to the apostle, the new heavens and the new earth which are promised, shall not come till after the present ones have perished by means of fire; but this has not yet happened; therefore, either these heavens are not the church of Christ, or the church of Christ is not yet in the world. Secondly, as little can those new heavens and new earth be some time posterior to the general resurrection, as the first explanation pretends, because then there shall be neither death, nor sin, nor generation, nor need of houses or vines; whereof Isaiah says that they shall all be in existence in those new heavens and new earth to which St. Peter refers. Thirdly, therefore after these present heavens and this present earth have perished by fire, and before the general resurrection is accomplished, those new heavens and this new earth, whereof St. Peter speaketh, shall be seen, and those things shall come to pass which are reserved for that epoch, according to the prophecy of Isaiah, the one which containeth any such promises. Let us now see what times and what things these are really to be, according to the prophecy.

First, the times of which this great prophet is speaking, as well in this lxvth chap, as in the twenty-four preceding ones, are evidently the times close to and almost immediate upon the coming of the Lord;—that is to say, the times of the vocation, conversion, and ingathering with many mercies of the remnant of Israel. After the Lord hath shown himself as if inexorable to the most fervid prayer which this very Israel pours forth in the preceding chapter; after having replied to her with severity, and upbraided her with her unbelief, with her ingratitude, and with all her ancient iniquities, he suffers himself to be overcome, and gives signs of having heard her prayer, and benignly condescendeth, if not to the whole of Israel, at least to the remnant of her, saying, "Thus saith the Lord, as the new wine is found in the cluster, and one saith, destroy it not, for a blessing is found in it; so will I do for my servant's sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an interior of my mountains; and mine elect shall inherit it, and my servants shall dwell there." Isa. lxv. 8, 9. He passeth thereupon to speak of the most unhappy lot which shall fall to all of them who shall not hear his voice, who will be at least two thirds of them. After this he turns his eyes once more on the precious relics of this very Israel, and announceth and promiseth to them, from verse 17th to the end of the chapter, the new heavens and the new earth, with all the other particulars which in those times shall come to pass, as well in Jerusalem and Israel: as in all the residue of the Gentiles, to wit, peace, quietness, security, justice, and holiness, innocence and simplicity, and the large periods of human life, as in the times before the flood,—of a surely all these things, and others the like, hard to be numbered by reason of their prodig-

gious multitude, are expressly spoken of the future Jerusalem, and the precious remnant of the Jews; moreover, from many other passages of scripture, and of Isaiah himself, which we have pointed out, it clearly appeareth that the remnant of all other peoples, tribes, and languages, shall most abundantly participate in all these *natural and supernatural blessings*, which are primarily promised to the remnant of Abraham, of Isaac, and of Jacob: nor are we Jews so avaricious in this matter as to exact it wholly for ourselves, to the exclusion of all nations.

Public Morals.

It is well known that crime, of every grade and description, is rapidly on the increase in the world, in this our age. Political, as well as other observers of the times, can easily find an attributable cause for it—yet, independent of that cause, there is in it a wonderful fulfilment of prophecy, admonishing us that these are the “latter days.” No one can ascribe this retrograde movement in morals, to the introcession of knowledge, refinement, or the arts and sciences—but, on the contrary, it seems to have been coupled with the prophetic history of the “latter days”—when “men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, ready, high-minded, lovers of pleasure more than lovers of God.” “One would conclude, had he found this in any other book but the Bible, that it was a modern writer, well acquainted with the human heart and the generations now on the earth.”

It is not my object in this article, to dwell upon that which has produced this state of things.

“Ye strove to grasp, at once, the spoil
God grants alone to patient toil;
And, in the plunder of a day,—
Would bear the wealth of years away.—
And think ye, Heaven can mark, unmoved,
Such error in a land beloved?
Perchance the alarming crash was sent
As warning, and as punishment.
* * * * *

Why do the loom and spindle cease,
Deranged, as if by war, in peace?
Why do the skill of artisan,
And rugged force of laboring man,
The daring keels of commerce bold,
Her mazy schemes—her streams of gold,
And all the thousand streams she roll'd,
Stand still?” * * * *

Many not content with taking the old beaten track to opulence, have opened a “short cut” to wealth through fields of speculation, dishonesty, and luxury. The New York Sun sheds a ray of light upon this point. He says “They (the speculators) have infused their poison into all the great arteries of society; the strongest constitution could not stand up against it, and now on every side we behold the wretched results. The worst effect is distinctly seen in the rapid increase of crime. The minds of men have been corrupted; they want bread, and clothing, and shelter; but instead of using the two hands which God gave them to use, they torture their brains, and invent schemes to filch from others, that which by honest labor *they should earn for themselves*. Witness the stupendous frauds which have within two years come to light; and then say if we have not fallen from our high estate. Is it attributable to any thing else?

“Is not your own—of lands the pride?
Does bounteous nature fail?
Do not her glorious suns still rise?
Still suck the sea-mist to the skies?
Do not her clouds, with wealth o'ergrown,
Still shower the quickening life-drops down?
Do not your mountains yield the plain,
From their broad backs, the gathered rain?
Do not your brimming streams still creep
Along their highways to the deep?
In boundless ceaseless majesty?
Say! are their channels dry?”

No! but we are the “degenerate plants” of a purer race, who, ere they first set foot on Plymouth rock, knew not the maddening rage of grinding down the poor, and heaping up to themselves treasures for the last days. Their purer habits scarce required more than their native soil could give.

We are too apt to consider our own age as enlightened almost to the extent of human capacity. When we reflect upon the wonderful discoveries of modern science, on the comprehensive truths of political economy,—when we survey our steam ships, and our commerce, our steam engines and our gas lights, and balloons, our canals, and our rail roads, in the exultation of having taken a giant stride, we fancy ourselves already arrived at the goal. If the present age has excelled those which have preceded it, this result is owing to circumstances still in full activity. It is often said, that we are often presumptuous in thinking ourselves more knowing than our ancestors; but we forget the presumption of arrogating a superiority over them. It is time that intelligence, even in accordance with prophecy, may in our day, be diffused almost with the instantaneousness of lightning, when the world has become an immense whispering gallery, and the faintest accent of knowledge is heard throughout every civilized country as soon as uttered. In this respect our *advantages* are better than our ancestors, *but not our morals*. If we were to examine the condition of society with a severe scrutiny, if we were to make ourselves practically acquainted with the moral state of the mass—we may find that the glare of modern civilization is owing to the superficial illumination which the intelligence of a comparatively few, has cast over the many. S. P. GILBERT.

The last form of Papacy.

“He shall work deceitfully.” Daniel.

PUSEYISM. The following statements are extracted from a letter written by Mr. Baird, an American missionary in Europe to the Editor of the Presbyterian, dated March 7, 1842:

“The progress of Puseyism I regard as the most wonderful phenomenon of this age. That so many men in the established Church of England—some of them in some respects able men, many of them men of much general information—should be carried away by this delusion, seems one of the strangest things which could happen in this period of the world. And yet it can doubtless be accounted for. It is but a result of the growing sense of a need of a religion which will satisfy the heart. Men who could once be contented with even the most barren forms and expressions of religion, or even with none at all, feel that they must have something more, and better—or what is such in their apprehension. The simple, heart-demanding, soul-renewing Gospel, they do not like. An evangelical faith demands too much self-denial; cold formalism gives too little comfort. The age demands a warm religion, a re-

ligion which will take hold of the imagination, if not the affections. The world, the Christian world, has seen enough of Deism, under the garb of Christianity—of Infidelity, without it. And the current is setting in the other direction. Fanaticism will become more and more the characteristic of the nineteenth century; as a heartless Christianity, on the one hand, and an avowed Deism and Atheism on the other, were the characteristics of the eighteenth. And though both are hard, the evils of our days are, perhaps, less to be dreaded than those which afflicted the last age; and for this reason, that it is easier to deal with a religious feeling which really exists, than the want of one altogether.

“The result of the late election of a Professor of Poetry in the University of Oxford, has demonstrated that the plague had spread more widely than many had thought. It is clear that if this heresy should spread much more it must lead to a separation in the Established Church of England. I believe that none of the really evangelical ministers of the Establishment have yet been carried away with it—at any rate, very few. Mr. Melville was never reckoned to be truly evangelical by the most competent in England to express an opinion of him. As to Mr. Sibthorpe, who has become a Roman Catholic, he never had any stability, nor had the confidence of those who knew him well, of late years. I know not how many changes he has made since he commenced his ministerial career, but he has made several.

“I think the most deplorable thing, after all, in England, so far as relates to the Established Church, is the vast increase of a High Church feeling which is manifesting itself even in the evangelical branch of it. But when we see the Society for the Conversion of the Jews, the Hibernian Society, and the Society which has succeeded to the Continental or European Missionary Society, all taking decidedly that character, it is both alarming and discouraging to the friends of Evangelical truth. The Church Missionary Society will follow the same course, and soon the Low Church party or portion of the Church will be absorbed in the High. The Government, too, is evidently pleased to lend its powerful aid, to extend the wings of the Established Church, and make it overshadow every portion of the earth, which not only bear directly the British sceptre, but over those portions also which in any degree feel its influence.

“A Bishop has been sent to Jerusalem; a Bishop is to be sent to Malta, one to New South Wales, one to New Brunswick, one to South Africa, one to Ceylon, and I know not where else. This may, indeed, promote the Established Church; but it will but little subserve the interests of evangelical religion. It may illustrate and strengthen the British kingdom, but will it advance the kingdom of Christ? It may adorn the diadem of Queen Victoria: but will it add jewels to that of Immanuel? Time, I apprehend, will give a fearful response in the negative.”

And this is the nation to whom the protestant world are now looking to take the lead in “The world's conversion!” ED.

A QUERY.—Has been sent us in reference to the parable of the tares, by “A.” He asks if the wicked dead will not be raised at the coming of Christ? And if so, whether they will not constitute “the

tares of the field ; so that *all the world might be converted*, without conflicting with the sentiment of this parable.

ANS. 1. The wheat and the tares shall grow together, until the harvest. The tares will grow among the living righteous, till the end.

2. " But the rest of the dead lived not again until the thousand years were finished," Rev. xx. 5. The wicked dead, therefore do not live, or rise, until a thousand years after the second coming of Christ to glorify his people.

The parable of the wheat and the tares, therefore, does cut off all hope of the world's conversion. ED.

THE SIGNS OF THE TIMES.

BOSTON, JUNE 8, 1842.

Will all true christians who are alive when Christ comes, be expecting his coming?

We have every reason to suppose they will, but the great body of them will not look for his blessed advent till just previous to his coming. There are multitudes of the true children of God who are not now looking for this glorious event. They have so long and so fully believed in the doctrine of a temporal millennium and the restoration of the carnal Jew, that it is not surprising they do not readily embrace this truth. While that day will come as a thief in the night, and as a snare upon all that dwell on the earth, the true children of God will not be in darkness that that day should come on them as a thief. St. Paul says there is a crown of righteousness laid up for all them who love his appearing; but no promise is made to those who do not love his appearing: and how can they love his appearing unless they are looking for it? We are also assured that not one will be lost whom the Father has given to Christ. Such considerations induces us to believe that when the bridegroom comes all of his children will be prepared to meet him, and will be expecting his appearance.

Other considerations cause us to believe that this expectation will not become general till just on the eve of his coming, and when the door of the ark of mercy is about being closed forever. We are informed that while the bridegroom tarries they will all slumber and sleep—the wise and foolish virgins together; and they will all arise and trim their lamps at the same time; but it will then be too late for those who have no oil in their vessels to get a supply, otherwise the foolish virgins might be saved with the wise. It is also to be as it was before the flood; they ate and drank, bought and sold till Noah entered into the ark, and knew not till the flood came and swept them all away. We are not to suppose that they had never heard the warning given; for Noah was a preacher of righteousness, and for 120 years he had proclaimed it to them, but they would not believe; and when they cried peace and safety, sudden destruction came upon them. So it will be when Christ comes: the note of warning will have been sounded in tones of thunder in the ears of a careless world and slumbering church; but it will be disregarded, and they slumber on till God in his providence sees fit to awake all those who are his. If all true Christians, both ministers and people, were now awake to these immortal truths, the effect upon the church and world would be electrical, and multitudes would rush into the ark of mercy while the doors are yet open, and all

around us would be awake to the subject; but God has assured us that it shall not be so—they shall know not till he comes: and therefore we cannot expect that all his true children will be aroused till on the eve of his appearing.

When the seventh seal is opened, there will be silence in heaven, about the space of half an hour: this in prophetic time, will correspond with the seven days before the flood, when God closed the door of the ark—thus cutting off all hope of deliverance from the antediluvians. We therefore learn that seven days before Christ makes his second appearance, the doors of the ark of mercy will be closed, when no more sins will be forgiven, and no more souls saved. The wise virgins will then be awake, with their lamps trimmed and burning, ready to meet the bridegroom when he cometh; but the foolish virgins will have no oil in their vessels, no grace of God in their hearts; they have woken up too late, and they can only stand without and knock, and cry Lord, Lord, open unto us; we have prophesied in thy name, we have eaten and drunk in thy presence, and thou hast taught in our streets; but he will say to them, Depart from me, I never knew you. O! what an awful day!

As our Savior records as many foolish virgins as he does wise, we have every reason to believe, that multitudes who now pass for Christians will find in that day that they have not only deceived the world but deceived their own souls. How important it then is that we all should examine our hopes anew, lest when that silence is in heaven, we join in the wailings of the lost. We know that if we would not love to have our Savior come, that we have no love of God in our hearts, and are therefore none of his. It then becomes all who disbelieve that he is near, even at the doors, to see to it, that their disbelief does not grow out of a want of faith in the word of God, and because the affections of their hearts are entwined about this present evil world; for if they have any idol here that they cannot relinquish for Christ's sake, when the door is closed, they will be found standing without. O how many will be thus deceived! Multitudes, we fear, disbelieve, these things because they are unwilling to have it so, but let them remember that judgment must begin at the house of God; and if so, where shall the ungodly and sinner appear? And O how dangerous it is for us to delay; for if we are not indeed his true children, we must repent before that day comes upon us, or be lost. If we flatter ourselves that we are Christ's and do not concern ourselves about these things, trusting that God will awake us when the bridegroom appears, if it should prove that he is so very near; O have we not reason to fear that we are deceiving our very souls, and that the love of God is not in us. We therefore call upon all to search the Scriptures for yourselves, throw away the opinions of men, for the traditions of the elders proved the destruction of the Jews: humble yourselves before God, and, by fasting and prayer, beseech him to open your understandings, and give you faith in his word, that you may examine this question for yourselves, and then say—as you fear God—as you love your Savior—as you hope to be saved, are not these things so?

B.

with many points, in which there is a striking similarity with the church of our own times. The Jewish church was the only church of God on earth, and in many periods of its history, it was humble and, devoted to the service of God, but at the time of Christ's first advent, it had become worldly minded, and forms and ceremonies had taken the place of heart-felt devotion. At the present day, the fervent piety which distinguished the religion of our fathers, has in a great measure given place to formality and lukewarmness, and professed Christians are as eager in pursuit of this world's goods as are the most indifferent worldlings. Then they were proud and haughty; they loved the chief seats in the synagogue and the uppermost rooms at feasts, and for a pretence made long prayers; they loved to be called Rabbi, and sought praise of men. Even so are professing Christians now. Then they made great displays of their charities, the rich cast in publicly into the treasury of their abundance, and did their alms before men. Now, the charities of the church are blazoned abroad to the world, and many will withhold from creditors their honest debts, that they may have the name of making large donations. Then the people placed great reliance upon the opinions of their spiritual teachers, and had full confidence that they were right. Now, multitudes are pinning their faith upon the sleeves of their ministers with implicit reliance in their opinions. Then the priests were learned, and had unbounded confidence in themselves, and believed that they of all men were alone capable of pointing out the right road to heaven. Now, our ministers seem to think that they are the people, and that when they die, wisdom will die with them. Then religion as it was administered, was popular, and many heartless worldlings embraced it. Now, the same cause draws multitudes into the church. Then the line of distinction which marked the professor from the worldling could hardly be perceived. Now, as far as outward acts are manifested, it is almost obliterated, and we hardly know which is which. Then the teachers in Zion gave more deference to the traditions of the elders than they did to the laws of Moses. Now the opinions of our commentators take the precedence of a "thus saith the Lord." Then the priests were ready to despise any truths different from what they taught. Now our ministers are treading in their footsteps. Then the great, the high and the learned rejected our Savior. Now they turn a deaf ear to all suggestions respecting his return. Then the common people heard Christ gladly. Now hundreds of the same class are living in the blessed hope of his glorious appearing. Then they disbelieved in the fulfilment of the prophecies respecting Christ's first coming. Now they are equally sceptical with regard to the prophecies and signs of his second. Then they were expecting a temporal prince. Now the Church is expecting a temporal millennium. Then they were disappointed in their expectations. Even so will the church be now. Then Christ came and found them unprepared for his coming. He has assured us that it will be so again. Then the prophets prophesied falsely, the priests bore rule by their means, and the people loved to have it so. Now the people love to hear that the end is not yet. Then they were cast off and rejected by reason of their unbelief; and now what will ye do in the end thereof? for if God spared not the natural branches, take heed lest he also spare not thee. Be not high minded, but fear. O that the church would awake from its death

The Jewish Church—In the time of our Savior, compared with the church at the present day.

When we read the condition of the Jewish Church, as delineated in the Bible, we cannot but be struck

like stupidity, and arouse itself, that souls may not be lost by its lukewarmness. The Jews of old verily thought they were doing God's service, but that did not save them from the wrath of an angry and insulted God. Neither will an overweening confidence in the rectitude of any cause, now prove that it is the cause of God. At the present day the world is too prone to take the opinions of others, without examining for themselves; but remember that each one must answer at the bar of God, and stand or fall for ourselves. No man can there plead our cause; we can offer there no private interpretation of scripture or the opinions of commentators, in extenuation of our sins. We shall be judged in accordance with the plain declarations of that holy word which we attempt to mystify and spiritualize away. Then may we all examine this question, each one for ourselves, and make that preparation of heart by the aid of God's Holy Spirit which is essential to our future-well being; and may we realize that seeing all these things must be dissolved, what manner of persons we ought to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. And seeing that we look for such things, may we be found of him in peace without spot and blameless, that we may receive that crown of righteousness which is laid up for all those who love his appearing.

B.

A Great Temperance Meeting, was held at the Marlboro' Chapel, on Wednesday evening last, which was addressed by Rev. Dr. Nott and Mr. Delevan of New York. The former is as celebrated for his fine writing and speaking, as the latter for his liberal donations and persevering exertions in the cause of Temperance. Dr. Nott must be far advanced in life, verging toward fourscore. His voice is clear and unbroken, for one of his age, but has hardly volume and force sufficient to fill such a hall, and to rouse and animate so large an audience. However, his lecture was listened to with attention and apparent delight, and was an able and eloquent production. One thing we noticed as characteristic of the clergy of the present age—a morbid dread of women's rights. He made quite a complimentary address to the women—their influence over men—their piety—their active exertions in the reforms of the day, &c. &c. But in the midst of his warm panegyric, he could not resist his inclination to limit their sphere of action and speaking.—He did not want to see or hear her blustering in public; but on some special time, on some sacred occasion, in private circles, in her proper sphere, she could speak with great effect. The ladies, no doubt, will be able rightly to appreciate the Doctor's sentiments, as they do those of his brethren generally.

D.

"**Gov. Dorr**" who figured so largely in the late Rhode Island war, drawing from its scabbard his "blood-stained sword," and threatening vengeance dire on all who should dare oppose his government, has recently issued a sort of Proclamation or Inaugural Address to the people of Rhode Island, explaining the causes of his defection and disappearance; and apologizing for not carrying the war into the enemy's territory, and plunging his sword

into the hearts of his foes, according to his promise on the field of battle. He met, it seems, with a series of disasters. His army did not come together, as anticipated, on the firing of the cannon as a signal; on the contrary, many of his forces already in arms left the field of battle; the Senators, Representatives, and civil officers, resigned their stations; sheriff Anthony, whose hospitable mansion had been made the Head-Quarters of the Commander in Chief, gave him notice that "his house must not be made the scene of sanguinary conflict." Information also came to his ears, that an attack was soon to be made upon him by an armed force of the rebel land-holders, and no alternative was left but to flee before the invading foe. The Governor declares, however, that *he* never compromised the interests of his party—that *he* never surrendered to his foes—that *he* has not yet resigned his command, or his right to govern the people of Rhode Island, and that his constitution and laws remain in full force, ready to be carried into effect, whenever a favorable opportunity may occur. In short, *he* has not deserted his friends, but his friends have deserted him.

D.

Mr. Miller is Lecturing in Portland this week, at the Casco St. Church. He is to commence a course of lectures in Palmer, Mass. the 16th inst. at the Baptist Chapel.

He gave a course of fourteen lectures in Newburyport last week. They were mobbed on Tuesday evening last; but no particular damage was done. More hereafter.

Dr. West is giving a course of lectures this week, at Chardon St. Chapel, on the abominations of Mormonism and Infidelity. The public are invited to attend.

Some articles designed for this No. will appear in our next.

The Judgment Scene.

The great tremendous day's approaching,

The awful scene is drawing near,

When we shall see the great transaction,

When Christ in judgment shall appear,

The orbit lamps all veiled in sackcloth,

No more their shining circuits run;

The wheel of time stops in a moment,

Eternal things are now begun.

Bright forked lightnings dart the concave,

Loud thunders roar from pole to pole;

The heavens are shaking, the earth is quaking,

While horrors seize the guilty soul.

See nature stand all in amazement,

To hear the last loud trumpet sound;

"Arise, ye dead, and come to judgment,

Ye nations of the world around!"

Seas, grave-yards, and the tombs of marble,

Give up their dead, both small and great;

Now the whole world, both saints and sinners,

Are summoned to the judgment seat.

See Jesus on the throne of justice!

With clouds of dazzling glory round!

While countless armies of saints and angels

With shouts his glory far resound!

Bright glory streams from Jesus' presence,

His chariot rolls on burning flame;

The angels in their state attending,

His order to their hosts proclaim.

"Go forth, ye heralds, with speed like lightning,

Gather my saints from every land!"

Those whom my blood from sin has ransom'd,
And who prepared for glory stand!"

O, come, ye blessed of my father—

The purchase of my dying love;

Receive the crown of life and glory,

Which are laid up for you above!

There's flowing fountains of living waters!

No sickness, pain, or death to fear—

No sorrow, sighing, tears or weeping,

Shall ever have admittance there!

But how will sinners stand and tremble,

When Justice calls them to the bar;

Those who have slighted his offered mercy,

Their everlasting doom to hear.

"Depart from me, ye cursed rebels!

Of this ye have been warned full well;

I waited long, from your hearts you drove me;

Your chosen doom is the pains of hell."

The guilty souls, now struck with horror,

With anguish throbbing in their breast;

Are given up to pain and sorrow,

No more to find a moment's rest.

O sinner, heed this faithful warning,

Return to Jesus while you may;

He is waiting to receive you—

Prepare, prepare for that dread day.

Extracts from Dr. Gill and others.

BROTHER HIMES.—Here are a few words which I extract from a work called Religious Events, published several years ago, which are of so much importance that I thought it might reasonably find a place in your excellent paper. "In 534 Justinian gave supreme power to the Beast, papacy, by declaring him, "Head of all the churches, Judge of all others, Himself to be judged by none."

Could he have any more than *Supreme power*. Could the saints be more effectually given into his hand (Dan. vii. 25.) than when the *Bishop* instead of Christ was declared their head? When commenced the time, times, and the dividing of time, but when three of the ten Roman kingdoms were subverted. Did not Justinian gain power over the third kingdom in 538, and thus in Rome make way for carrying into effect the above decree in three of the Roman kingdoms, which answers to the prophecy. Then must have commenced the 1260 days of Daniel and John, which ended in 1798, since which the saints have not been in his hand.

And his dominion was taken away, when, as Dr. Adam Clark says, who lived then, in his commentary on Daniel vii. "General Berthier with a French Republican army entered Rome, took the city, and entirely superseded the whole papal power.

His dominion was taken away then in 1798, when he was carried away captive into France, where he died the next year. After which he was "to make war with the saints and prevail against them until the Ancient of Days comes;" and when he comes, he comes with a fiery flame and the judgment sits, and the books are opened; and till judgment (or rewards) is given to the saints of the Most High, and the time come that the saints possess the kingdom, and when they possess it, they possess it forever, even forever and ever.

Where is the temporal millennium but with the war of papacy?
But why have not our great men understood

these things? I answer, for the very reason that many of them have not tried, knowing that the words were closed up until the time of the end, by God himself.

Says Dr. Gill in his commentary on Dan. xii. 4.

"Shut up the words and seal the book."— "Though it was not kept from the saints and people of God, from their reading it, yet he was not to interpret and explain it to them." May I not introduce the sentiment from 1 Peter i. Of which salvation the prophets have inquired and searched diligently; searching what, or what manner of TIME the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and of the GLORY that should follow. Unto whom it was revealed that not unto themselves but unto us they did minister."

Surely, "things which are revealed belong unto us and our children" Deut. xxix. 29. We are the children who are to understand the whole of the Revelation.

These prophecies have been a light shining in a dark place; but the day has began to dawn, see 2 Peter i. 16, 19.

Why a more sure word of prophecy, than the nature and manner of Christ coming into his kingdom, Matt. xvi. 17 to 27 inclusive; which are here revealed? and what more? I answer, because the time is revealed as well as the manner. Revelation shines more and more unto the perfect day.

But to return to Dr. Gill he says, it was to remain a secret until the time of its accomplishment was come or near at hand; so this denotes the obscurity of the prophecy, it being like a book that is shut and sealed, till the time comes appointed for the fulfilment of it; which shows that it reached to times at a great distance; till these times were come or were near, it would be a sealed book. This is plainly the reason why it has not been understood before.

"Many shall run to and fro, and knowledge shall be increased, that is, towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have gone before them, who have attempted any thing of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when accomplished, when prophecy and facts can be compared: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time." He confines these ideas still farther in his comments on the 9th verse; but I have given you his sentiments in his own words. Could he speak now, would not he say the time is come "in very deed."

On the 13th verse he says "lie in the grave till the end of the world, until the resurrection morn; stand in thy lot at the end of the days; signifying that he should rise again from the dead, have his part in the first resurrection; have his share in glory of the Millennium state,

and his portion in the heavenly inheritance of the saints; the antetype of Canaan which was divided by lot to the children of Israel; He also adds the paraphrase of Jachiades "but thou O Daniel, go to the end of thy life in this world; and, after thou art dead, rest in the rest of paradise, and at the end of days thou shall stand and live in the resurrection of the dead, and shalt enjoy thy good lot in the world to come."

O, who will stand in his lot with Noah, Job, and Daniel, next year, when the "days" end!

J. D. JOHNSON.

Light in the far West,

Letter from W. W. Stevenson, Little Rock, Ark.

J. V. HIMES.—Dear Sir,—Through a friend, Rev. J. D. Mason, Fort Ann, (N. Y.) I have received several numbers of the "Signs of the Times." I read the Baptist Advocate and the Millennial Harbinger, both of which occasionally notice the subject of the second advent "near." Neither of these papers are very favorable to the belief that the Lord will soon appear. The Baptist sect have too much on hand. The same may be said of the Harbinger and its zealous and pious Editor. They have splendid schemes of teaching and converting the world, and changing this earth that is now reserved for fire, into a terrestrial Paradise.

I have been written to by brethren, making inquiry respecting the second advent "near" to whom I could give no satisfactory reply. Indeed, sir, having been educated in the belief of a terrestrial millennium, and having the whole bent of my thoughts in that direction, until a year ago, I find it very difficult to have an opinion contrary, and all the light I have upon that topic, is little more than to render darkness "visible." Truly I have the Bible and the chronology of the world; but with these the mind has not yet been able to throw off its scepticism respecting the near approach of the day of the Lord.

Of this I am well satisfied, that the present mode of teaching the world, will not produce a millennium, that a thousand ages will not be sufficient to convert the whole of mankind, and any person who will take the trouble to compare the reports of the past twenty-five years with the state of the world, will see that unless the Lord adopts some other plan than the one now in use, or affords a compelling power, the whole world will never be brought into a state of readiness for the reign of "peace."

But the Lord has not promised or even implied that he will afford either.

Where the world obtained such a notion I am at a loss to know.

To my mind it is certain that when the Lord returns he will find the world in its present condition, if not worse. If he returns soon it will be in a worse state, for it is very evident that men are increasing in error and unbelief.

It is but natural that the different sects should oppose the near approach of the kingdom. The most of them have embarked their all in splendid plans for converting the world. If the Lord should appear in as humble a manner as he did at first, none of these would receive him more than all those who expected him, though none but Simeon and Anna waited for him in the temple.

The belief is awfully important. To think that the earth with all its works is to be burned up in less than twelve months is an important belief; and with Peter, we may well say, what

"manner of beings ought we to be?" Though we should be taken off by death, yet there is something so imposing in the belief, that death itself seems to be swallowed and engulfed in the grand catastrophe.

It cannot be, my dear sir, that none but those who fully believe the return "near" at hand will be welcomed. Paul truly has said to those who look for him until he appear, &c. We all have our hopes in heaven from whence we expect the Lord Jesus.

Lest you should not perceive my state of mind, permit me to say, in every thing I agree with you but the specific time; in this my mind is in a state of great uncertainty. If the event is to take place, may the Lord give me to see, and know, and look for it.

If it were not for the absolute impossibility to make the remittance, I should ask you to send me some of your publications. There is so little intercourse between this place and Boston, that nothing can be sent.

I will, with your permission, ask you to give me in a letter such information as you may deem important. This whole state is in a deep sleep. If the Master returns, few will be ready to go in with him to the marriage.

Mormonism—Some Curious Facts.

MESSRS. EDITORS.—Having noticed in a late number of the Signs of the Times, a notice of a work entitled "Mormon Delusions and Monstrosities"—it occurred to me that it might perhaps be of service to the cause of truth, to state one circumstance in relation to the authenticity of the "Book of Mormon" which occurred during its publication, at which time I was a practical printer, and engaged in the office where it was printed, and became familiar with the men and their principles, through whose agency it was "got up."

The circumstance alluded to was as follows:—We had heard much said by Martin Harris, the man who paid for the printing, (and the only one in the concern worth any property) about the wonderful wisdom of the translators of the mysterious plates, and resolved to test their wisdom. Accordingly, after putting one sheet in type, we laid it aside, and told Harris it was lost, and there would be a serious defection in the book in consequence, unless another sheet like the original could be produced. The announcement threw the old gentleman into quite an excitement. But after a few moment's reflection, he said he would try to obtain another. After two or three weeks another sheet was produced, but no more like the original than any other sheet of paper would have been, written over by a common schoolboy, after having read, as they did, the manuscripts preceding and succeeding the lost sheet.

As might be expected, the disclosure of the plan greatly annoyed the authors, and caused no little merriment among those who were acquainted with the circumstance. As we were none of us Christians, and only labored for the "gold that perisheth," we did not care for the delusion, only so far as to be careful to avoid it ourselves and enjoy the hoax. Not one of the hands in the office where the wonderful book was printed ever became a convert to the system, although the writer of this was often assured by Harris if he did not, he would be destroyed in 1832.

I am well acquainted with the two gentlemen whose names appear on page 50, 51, in the work referred to at the head of this article, and know the certificate above their names to be

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 11.

Boston, Wednesday, June 15, 1842.

Whole No. 59.

Letter from Mr. Shimeall.

Mr. EDITOR.—Under the caption of "Editorial Correspondence" of May 18th, among other "new works on the prophecies," you introduced to the special notice of your readers my book entitled, "Age of the World," &c. respecting which you at present "notice only two things." As the *last* of the "two things," however, is simply an extract showing the conclusions of my chronology, the *first* is that which principally concerns me. In that, you speak of my "misrepresentation of Mr. Miller's chronology," which misrepresentation is predicated on my statement, page 213, that "he (Mr. Miller) inserts for the 6th servitude under the

Philistines,	40 years,
Sampson,	20 "
Eli,	40 "
making a total of	100 years.

To this statement you reply, "first, that Mr. Miller has not included Samson in his chronology at all." And you add, his "(Samson's) name is not given in the list of the Judges by Mr. M. to give any time." You then conclude by saying, "It is a strange fact, that Mr. Shimeall, with all his learning and critical acumen, should make such a *positive misrepresentation*." This is followed in the next paragraph by expressing the "hope that Mr. Shimeall will have more moral honesty, than to *persist* in misrepresentation, when his error is pointed out, and that he will frankly confess it." Yea, verily, Mr. Editor, when my "error," by which you mean my "misrepresentation," my "positive misrepresentation" "is pointed out."

But it sometimes happens, that in affairs like this, "the tables are changed." Now sir, should this unfortunately be the case in the present instance, I hope you "will have more moral honesty than to *persist*" in the declaration, "that Mr. Miller has not included Samson in his chronology AT ALL."

What, then, sir, are the *facts* in the case? simply as follows—In quoting from Mr. Miller, I made use of his chronological table as published in the "Signs of the Times" of August 15, 1840. In the line of "the Judges after Joshua," I there find it thus stated,

17. Philistines,	40 years, Judges xiii. 1
18. Sampson, (!)	20 " " xv. 20
19. Eli,	40 " 1 Sam. iv. 18

Total (if I mistake not) 100 years!

Now, sir, if Mr. Miller has subsequently made alterations in his table, in which he now excludes Samson's 20 years, but which for want of any intimation of it, or, if given, which has escaped my notice, I may have been betrayed into an omission to collate his *different* tables, I think it will scarcely comport with true Christian courtesy to prefer against me the charge of "misrepresentation," of "positive misrepresentation." This, then, sir, is the fact. Such collation however was immediately made, upon the receipt of your last number. The result is as follows, viz., that between the creation and the commencement of the 70 years captivity, there are no less than SEVEN alter-

ations made in the two tables of 1840 and 1841! and yet Mr. M. in his note appended to his table of 1840 says, (addressing himself to you,) "You see IT IS ALL PROVED by Scripture!" Here I avail myself of an admission, by our best chronologists, that there are only TWO breaks in the great chain of Scripture dates from the creation down to the commencement of Daniel's 70 prophetic weeks. I contend that there is but one—the last between Abdon and Saul, though admitted in my book as the second break, yet by a careful transposition of the historical events of that time, being, to my mind at least, divested of all uncertainty. Mr. Miller, I believe, also admits that of the above interval, there are but *two conjectural* dates. The question, then, even admitting Mr. M.'s discovery of his error in relation to Samson's 20 years, which belong to what is called the *second* break, is, how is it that he finds *six or seven* OTHER errors in a table "ALL PROVED by Scripture?" I hope, Mr. Editor, for the forgiveness of Mr. Miller—of his friends—above all of my heavenly Father, if I have done him (Mr. M.) injustice, by "misrepresentation" or otherwise. But, as that gentleman says of his *last* table, "that if this chronology is not correct, I despair of getting from the Bible and history a true account of the age of the world;"—and as it is utterly impossible in the nature of things, that *two tables variant* as the above, should both be "ALL PROVED by Scripture," is there not at least the *appearance* of tampering with a most vitally important department of sacred literature, merely to serve a favorite scheme? For, Mr. M. having rejected Samson's 20 years from his table of 1840, alters six or seven other dates in that of 1841, "ALL" previously "proved by Scripture," in order to make A. D. 1843, the *terminating point* of the 6000th year of the world!

Of the three above dates, however, as given in the table from which I quoted, it is quite clear that Mr. Miller now throws out Samson's 20 years. Still, sir, you advocate in his behalf, 40 years for the *Philistines*, and 40 years for *Eli*, and you say, Mr. S. in correcting Mr. Miller's chronology, predicates his arguments upon mere conjecture, instead of the word of God. He includes the 40 years of Eli and the 20 years of Samson in the *SIXTH SERVITUDE*." Yes. And the only thing, sir, that I feel to regret in this matter is, that you did not furnish your readers with a *sample* of my mode of using "conjecture" in the place of "argument and the word of God," by transcribing the following *proof*, as I call it, of the above position—the *proof*, from *Scripture*, that only 40 years can, by any possibility, be assigned to this period. Will you allow me to do it for you? It is as follows—

"Proof. In 1 Sam. iv. 18, *Eli*, at his death is said to have judged Israel 40 years. The number of years, (viz. 1160 and 1120 B. C.) between the death of *Abdon*, Judges xii. 14, and that of *Eli*, 1 Sam. iv. 18, is just 40 years. *Eli*, therefore, was his *immediate successor*, as one of the *Judges* of Israel. The sa-

cred narrative furnishes no other mode than this of determining the *commencement* of Eli's administration as Judge. Now, it is evident that the narrative which immediately follows the death of *Abdon*, gives an account of the birth of *Samson*, Judges xiii.;—not of the *commencement* of his *judicial* administration. At the time of *Samson's marriage* "the Philistines had dominion over Israel." Judges xiv. 4. *Samson* was then a *young man*, verse 10; say about 20 years of age. But it was at this *very time*, when his career as defender and deliverer of Israel *commenced*. "The spirit of the Lord began to move him at times in the camp of *Dan*, between *Zora* and *Astao*;" and when he came to his father and mother, asking them to procure as his wife the woman of *Tinnath*, they knew not that it was of the *Lord*," and "that he sought an occasion *against* the Philistines. Judges xiii. 25; xiv. 1—4.

If to this it be objected that, contrary to all precedent, it places two judges over Israel at the same time, viz. *Eli* and *Samson*, we reply, that this circumstance can by no means invalidate a plain historical fact. We remark, then, that the supineness and want of decision betrayed by *Eli* in his complex official capacities, (for he was both judge and high priest) seemed to call for some additional provision for the defense of the enslaved and suffering Israelites, while under servitude to the Philistines, with which *Eli*'s administration was contemporaneous. This provision was made by raising up *Samson*, as the defender and deliverer of Israel during the last 20 years of *Eli*; and if Scripture has any authority with Mr. Miller, I would respectfully refer to Judges xv. 20, which expressly says that *Samson* judged Israel in the days of the Philistines 20 years." Nor will this be thought singular, when, in addition to the official inefficiency of *Eli*, you add the consequent misrule of his two sons, *Hophni* and *Phinehas*.

The conclusion therefore is, that the interval between the death of *Abdon* and that of *Eli*, includes ALL that is narrated of the career of *Samson*, of *Hophni* and *Phinehas*, &c. In other words, the 40 years of *Eli*, and the 20 years of *Samson* are included in the 40 years of the sixth servitude."

I, sir, shall anxiously await the arrival of Mr. Miller's "future time," to "set this matter right." And in doing so I shall of course expect of him the use not of conjecture but of argument," and that founded on "the word of God."

One other act of unkindness on your part, Mr. Editor, I cannot pass over. That I differ with Mr. Miller in the chronology of the Bible, I admit. In some other important matters, also, in regard to unfulfilled prophecy, particularly that which relates to the restoration to, and conversion and national pre-eminence in, their own land, of God's ancient covenant people the Jews, who though scattered and peeled as they have been and still are, are yet nevertheless "beloved for the Father's sake," there is a radical, a fundamental difference between us;

yet, I ask, do I sustain the same relation, and pursue "the same course," in reference to Mr Miller, as did Mr. Dowling? That gentleman is associated in the minds of your readers, as in mine, as an uncompromising opponent of the Millerarian scheme. By associating my name with his as above, you seem, at least, to design to place me in a similar attitude. Sir, I "hope you will have more moral honesty than to persist in this misrepresentation," now that I tell you I am a Millerarian; and though differing from Mr. Miller in many important points, particularly in reference to the Jews, and his chronology; yet professing with him to "love the appearing" of the great Lord, even our Savior Jesus Christ as soon to be revealed, and rejoicing in any good which may result from his arduous, and I believe well-meant endeavors to arouse the attention of an infidel world and a sleeping church to preparation for the awful crisis "at hand!" I have the honor to be, sir, yours respectfully.

New York, May, 1842. R. C. SHIMEALL.

Prophetic Numbers.

Have the numbers used in the prophecy of Daniel any reference to the Second Advent of Christ?

This is an inquiry of deep interest to all, and especially to those who are looking for and expecting the immediate occurrence of this event. By Christ's Second Advent, we understand his return from Heaven to earth, in the manner foretold by the angels, recorded in Acts i. 11. "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And as foretold, also, in 1 Thess. iv. 16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." And, also, as foretold by Christ himself, as recorded in Matt. xxiv. 30, 31, "And they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." These texts contain but a mere fraction of the amount of Scripture testimony to the same point; but they express with sufficient distinctness, for our purpose, what we understand by the Second Advent of Christ.

The inquiry now returns.—Have the numbers used in the prophecy of Daniel any reference to this event? We answer, we believe they have; and the following are some of the reasons which have produced in us this belief.

1. The repeated use, in connection with those numbers, of the names in other Scriptures used to designate Christ, and which are generally, if not universally, admitted here to designate him. Such as the Prince of the Host, Messiah, the Prince, the Son of Man, the Stone cut out of the mountain without hands.

The use made of these appellations or names, in this vision, and in connection with these numbers, shows that both the vision, and the number given in it, some of them at least, must have reference to Christ.

Who, for a moment, can avoid the belief that Christ is brought to view in the following

language: Dan. ix. 24—27. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression and make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the streets shall be built again, and the walls, even in troublous times. And after threescore and two weeks shall Messiah be cut off; but not for himself; and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week, and in the midst (or last half) of the week, he shall cause the sacrifice and the oblation to cease, and for the spreading of abomination he shall make it desolate, even until the consummation and the determined shall be poured upon the desolate."

We believe all commentators agree that the weeks stand for so many years, as the number of weeks here given contain days, each day standing for a year, and that the first week or forty-nine years were occupied in rebuilding Jerusalem; that the next sixty and two weeks, or four hundred and thirty-four years, beginning at the end of forty-nine years, carry us forward to the commencement of the preaching of the gospel of Christ by John the Baptist;—And Christ informs us: "The Law and the Prophets were until John, and since that the kingdom of God has been preached, and every man presseth into it."

Mark informs us, (i. 1,) that the ministry of John was the beginning of the gospel of Jesus Christ, the Son of God, and that the ministry of John 3 1-2 years, and the ministry of Christ 3 1-2 years, constitute the seven years, or one week, during which Christ was to confirm the covenant with many; and that all of these together constitute the 70 weeks; or 490 years, which were to transpire from the going forth of the law to rebuild Jerusalem, unto the cutting off the Messiah; and that the cutting off the Messiah refers to the death of Christ on the cross, on Calvary, and that this accords exactly 490 years from the time of the issuing of this decree, in the time of Artaxerxes, 457 years before Christ, recorded in the 7th chapter of Ezra.

But what shall we do with the first chain, or the largest one given in the vision, recorded in Dan. viii. 14? "And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed." Where shall we fix the first end of the chain, and to what point will the last end reach? In making use of a measure, either to define time or space, we must begin somewhere, and end somewhere. We have found where to begin the 70 weeks. All agree in this. And we have found where they end, too. They began 457 years before Christ, and ended at his death, but the 70 weeks do not cover the whole vision. All must agree that events are recorded in this vision which were to occur after the death of Christ, or the cutting off the Messiah, which have not occurred, but are yet to occur. We read, Dan. ii. 34, 35, "Thou sawest, till that a stone was cut out without hands, which smote the image on his feet, that were of iron and clay, and broke them to pieces. Then

was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

Again, verse 44, "In the days of these kings shall the God of heaven set up a kingdom which never shall be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Again, Dan. vii. 9, 10. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was as white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." And then in Dan. viii. 14. "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Now, we ask, have these events occurred? If they have occurred, when, and where? Let any one, who can, mention the time and place.

When and where has the God of heaven set up a kingdom on earth, which has broken to pieces all other kingdoms, and established itself to stand forever? When were all the kingdoms of the earth broken to pieces and reduced to the form of the dust of the summer threshing floor, by the stone cut out without hands, and carried away by the wind, that no place was found for them? When has the Ancient of Days come on his throne of fiery flame, with his ten thousand times ten thousand and thousand of thousands of attendants, the judgment set, and the books opened? When was the sanctuary cleansed? All must say the events have not yet occurred—they are yet to occur.

But the inquiry returns, What shall we do with this chain of 2300 days? Where shall we find the two ends of it? We answer,—It appears to us that all must admit that the last end of the chain reaches to the consummation of earthly things. The last judgment, when Christ shall come on the clouds of heaven, destroy the wicked, purify his church and the world, and establish his own kingdom, which is not to be destroyed, or given to another people, but to abide forever.

But where shall we find the first end of this chain? We can find no other place to put it than that where the 70 weeks commence, Dan. ix. 24, the decree issued for rebuilding Jerusalem under the reign of Artaxerxes, in the days of Ezra, 457 years before Christ. We know not how to understand this otherwise than counting these 2300 days so many years, and constituting a chain, showing the number of years that would transpire from the time of the issuing of that decree to the consummation of all earthly things, and the coming of Christ on the clouds of heaven to raise the dead, judge the world, raise his people to himself, and establish his kingdom, to reign forever.

If we are correct, and we can see no chance for a mistake, the vision must have nearly run out.

From —————— 2300
Take the time to Christ's death, 490

Making - - - - - 1810
Add his age, - - - - - 33

Which will leave from his death to 1843
and cause the vision to run out.

The 1260 days, and the 1290 days, and the time, times and a half, we consider as chains lying parallel with this great chain of 2300 days, presenting different trains of events, commencing and ending at different periods, but all intended to aid us in acquiring a knowledge of our nearness to the great and final day of the consummation of all earthly things. So also with the 1335 days. This last named chain ends with the 2300 days.

Another reason for our belief that these numbers refer to the second advent of Christ, is, the similarity of description used by the prophet Daniel, at the end of these days, to that given by Christ, his apostles, and other inspired writers, when describing the scenes connected with Christ's second advent. Such as his coming on the clouds of heaven, the thousands who attend him, the judgment being set, the books opened, and the destruction of all earthly kingdoms and earthly things. To this we have before alluded indirectly, but had not brought it out so prominently as we thought the circumstance required.

If our remarks are correct, and we cannot see why they are not, we live in a period pregnant with great events, and attended with responsibility of enormous magnitude. The time of our trial is near! It is near! and hasteth greatly; and we ought to be ready for it, and do all we can to promote a readiness in others. The Lord grant us grace equal to our day and our station.

S. FLETCHER.

Preface to Mormon Delusions.

We give the following preface to the work recently published under the above title. It will, if attentively considered, save many from the grasp of those deceivers.

EDS.

To the CHRISTIAN PUBLIC.

The Scriptures assure us that in the "last days" false prophets and false teachers shall arise. But mark, there is no promise of any *true prophets*, as such; ALL that pretend to be prophets of the last times are FALSE ONES, profess what they may, Mormonism, Shakerism, Swedenborgianism, or any other *ism* depending on special prophecies of these *last-times* prophets. The following review and illustration relate to the latest form of deception by this class of prophets.

St. Paul predicted their rise, character, and destiny, as follows: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv. 1, 2.

"This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jam-

bres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." (2 Tim. iii. 1-9.)

St. Peter confirms the above in the following words: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." (2 Pet. ii. 1, 2.)

The review under the head of "Delusions," was written by Elder A. CAMPBELL, of Bethany, Va., and was first published in the "Millennial Harbinger," edited by him, in 1831. It plainly shows that the "Book Mormon" is a *vile imposture*.

The illustrations of the "Montrosities" of the principles and practices of Mormonism, are gathered from various authentic sources, and they demonstrate, if the half be true, a complication of villanies, as vile as ever saw the sun.

The way the Mormon leaders practice their deceptions upon the ignorant and unsuspecting, is not, perhaps, generally known. We will state a few facts relating to this subject.

1. They come to the people as professed believers in Christianity. They preach what they know will take, as a general thing, with experimental and pious believers. Their real sentiments are kept back, till the *bait* is taken, after which the *hook* is fastened in the very heart of the unsuspecting and simple. Thus they come as "angels of light," and in this way effect what they could not do, did they at first introduce the abominable and blasphemous doctrines of the Mormon bible.

2. They appeal to the selfish and ambitious passions of the discontented members of our churches, by promising them rewards and honors in this new institution. Almost any young man can be initiated into the priesthood, (after the order of Joseph Smith, jr., which they blasphemously say is after the order of Melchisedek,) who will join them, and promise loyalty to this clan of impostors. Mr. Nickerson, the Mormon elder in this city, promised Brother G. W. Bruce, a respected member of my flock, an ELDERSHIP of the FIRST ORDER, if he would only join them and preach Mormonism. But the bait did not take. In other cases it has. Several poor simpletons have been ordained elders, and profess to have received the Holy Ghost, and power to work miracles, who do not know, as yet, what they believe nor whereof they affirm. They really think, however, that Joseph Smith, jr., is a prophet, like unto Moses!

3. Another mode of deception is to introduce the Book of Mormon as a part of God's word to the church and the world. When they have gained power over the mind, any absurdity is received without difficulty. A very intelligent member of an Orthodox church in this city told me that, while under the delusion for a short time, he could not only see the consistency of the Mormon bible as a revelation from God, but could find Mormonism in almost every chapter of the Christian's Bible. But the spell was broken while hearing one of those deceivers, who showed his cloven foot a little too soon. He has never been troubled with Mormonism since.

4. Another mode of deception is by the pretence of working miracles. Some, they say, have been cured of the headache; some of other diseases. Mr. Nickerson informs us that he has taken "deadly things," such as arsenic, &c., and they did not "hurt him." Reports of various cures, and the apparent honesty and simplicity with which the witnessess to these testify, often confound those who are unacquainted with the devices of the Devil. The deception lies in this *very appearance of honesty*. Some, no doubt, think they have received virtue through these pretended miracle-workers; and are, while under the deception, bearing a testimony which deceives many. But, as it happens, all these things are "done in a corner."

Like the golden plates, only a *privileged few can see them!* And more than this, the cases that are testified to are mainly such as, by the witnesses' own statements, may be readily accounted for, without supposing the intervention of a miracle, either as the work of the imagination (for they do not pretend to cure any but such as have entire faith!) or as the effect of the "consecrated oil" with which the elder anoints the diseased portions of the body. We have heard some of them relate their most prominent "miracles," none of which are equal, even if we credit their stories, to cases of cure through the imagination alone, that have fallen under the notice of most observing persons, and certainly not equal to many known results of the imagination which are recorded in books and well attested. But the other day we were told of a far more wonderful cure, that occurred in this city, than any miracle working of the Mormons which has come to our ears. A very respectable woman was sick, and thought she was about to die. She sent for a physician, supposing, as her friends supposed also, that she should not live through the night. It so happened that the physician did not arrive until morning; and when he told her that her disease was not dangerous, she arose, dressed herself, and walked out, apparently restored! A while ago, a gentleman was cured of a severe toothache, by the sight of the *irons* with which it was intended to extract the tooth; it was not drawn, nor has it troubled him since. About the same time, as a Mormon has informed us, Elder Nickerson, (or rather God through him!) cured a man of the sick headache, so that it has not since returned. And this, our Mormon informant told us, was as remarkable a miracle as any that has been wrought! To be sure the dentist's instruments had done as much, but they were no prophet, neither a prophet's elder; yet in the other case, we are bound to believe there was a special interposition of Jehovah himself, in obedience to the prayers of the elder, to show unto the unbelieving Christians of Boston his peculiar approbation of his servant and prophet Joseph Smith, jr.!!! Well attested cases are recorded in medical works, in which persons have been made sick, and so sick that they have actually died by being *told* they were not well. Cases, too, of criminals condemned to death by bleeding, in which the patient was blindfolded, his arm scratched, but no blood taken; warm water was poured on to give the appearance to the mind of flowing blood, the progress of the blood-extracting process was described as though it were actually going on; and the person whose imagination was thus wrought upon has *died* in precisely the time required to take the life from another whose blood was actually set to flowing. But the

curative power of the imagination being as great as the destructive power, exhibits one class of means by which the designing Mormons impose upon the ignorant and credulous. A real miracle is a thing about which there can be no mistake. Have the Mormons ever called back the spirit to a body that has been "dead four days" and "stinketh?" Nay, verily! But, if we may credit them, they have cured a "cracked lip;" a "sore foot;" a woman with the "erysipelas and nervous rheumatism;" (a case of no less than *three days'* standing;) set one man to getting better "gradually" of a "general weakness;" restored one woman of a sickness so severe as to forbid her sitting up quite all day, insomuch that she almost immediately arose from her bed and commenced getting supper; and drove a fever away from a child, so that the little thing actually fell asleep in its mother's arms!! And these, they inform us, are the most prominent of their miracles, which in all amount to about twenty in the single city of Boston! We blush when we reflect that there are persons of apparent sincerity, and members of our churches, who are deluded and led astray by such things.

5. Finally: they threaten all who reject the Mormon doctrine with eternal damnation? By this means, some are frightened into the delusion, as the only way of escaping from hell!!

We commend the following pages as a sure preventive against the Mormon pestilence. The disease itself is a very obstinate one, yet it may be, and in some instances it has been cured.

JOSHUA V. HIMES.

Boston, May 15, 1842.

Midnight Cry.

"Let no man deceive you by any means,"
2 Thess. ii. 3.

It appears from the first part of this chapter, that there was an impostor trying to instil into the minds of the Thessalonian brethren that Christ's second advent was about to take place. And it is said that there have been persons of this class as often as once in a century * ever since, and I have no disposition to dispute it. But I do not consider this an argument to prove that the true cry will never be given (Behold the bridegroom cometh) or that it is not given at the present time. There are two things that I wish to state here, and I refer you to the word of God for proof, first, that God in his dealings with his people has always kept them somewhat in darkness respecting great events that were to take place, until it became necessary that they should know them for practical purposes. Second. That he has always revealed them to his people when it became necessary that they should know them. Our Savior has given many signs, that would take place immediately preceding his second advent (to which if we take heed we may know something about it.) And then to close, he says Watch. Watch for what? Ans. For the signs of his coming. And in order not to be deceived as to the present cry, is it most reasonable to laugh about it, and say that because people have been imposed upon heretofore that we will pay no regard to it. Or had we better compare it with the word of God before we throw it away. It looks to me that the latter course is the best. I will give my views upon the parable of the ten virgins, Matt. xxv. 1—13, and leave you to

judge for yourselves. ver. 1. Then immediately preceding and at the coming of the Son of man. See latter part of 24th chapter. Kingdom of heaven, the church or professing people of God. Virgins may represent the purity of the religion which they profess. Lamps. Word of God. Took their lamps and went forth to meet the Bridegroom. Professed to take the word of God as their rule of faith and practice, and to wait for his Son from heaven. verse 2. And five of them were wise and five were foolish. Nearly one half were true Christians and the other half false professors. Now look at revivals for a year past, and what follows, and (although doubtless very many are truly converted to God) have we not reason to fear that many that now belong to our churches, never knew what it was to be born again. And then take the denominations who do not believe in regeneration, and see if the present state of things will not compare with this verse. verse 3. They that were foolish took their lamps and took no oil with them. As oil in lamps is what gives light, so we get light from the Scriptures by prayerful study; and as unregenerate persons do not love the Bible, and if they read it they find it a task, so they will not get much light from it, and although they may pass at the present time for Christians from what they can gather from other's experience, especially when the church is so nearly conformed to the world, yet the time is coming when they will need oil, or the light contained in the word of God. verse 4. But the wise took oil in their vessels with their lamps. Vessel. The mind. The true child of God loves to study his word, and not only studies for present use, but stores his mind with other parts, especially if he is awake to the true interests of his soul, and longs for his Savior, he will look at those portions which tell about his coming the second time without sin unto salvation.

Ver. 5. While the Bridegroom tarried they all slumbered and slept.

You will find by studying the New Testament, that our Savior and his apostles endeavored to impress upon the minds of his disciples the necessity of constantly watching for the coming of the Son of man, but after a while it seems, as he delayed coming, they began to grow careless about it, and at last have settled upon the belief of a thousand years to intervene, and have gone to sleep, as it regards watching for the coming of Christ. verse 6. And at midnight, there was a cry made Behold the bridegroom cometh, go ye out to meet him. Now let us compare this with the present cry. 1st, when is this cry made. At midnight, when every thing is enveloped in darkness and all are asleep; was that not the case when Mr. Miller began to give the cry? how many do you suppose at that time were awake to the subject of Christ's coming? 2d. How is this cry to be made. Behold, see for yourselves. The believers in the advent nigh do not pretend that they are inspired, nor do they use a speaking trumpet, but they point you to the word of God, the fulfilment of prophecy, and the signs of the present time, and you can look for yourselves. 3d. What is the effect of this cry, 7th verse. Then all those virgins arose and trimmed their lamps. If you will look back three or four years and compare it with the present time, you will see that there has been a great overturn with regard to the study of prophecy, although but few comparatively have embraced the doctrine of the advent nigh. Many oppose the theory of Mr. Miller in consequence of his be-

lieving the time to be in 1843; but supposing he had preached the advent nigh without being anything definite about the time, and is it probable that the church would have been awakened? Who would have noticed him enough to have opposed him? You tell a believer in the conversion of the world, that you believe that Christ's second advent is near, they will answer, so do we, if it was near 1800 years ago, it is near now, and they will sleep on. 8th verse. And the foolish said unto the wise, give us of your oil, for our lamps are gone out. This probably refers to the short dark period which the church is to experience immediately prior to Christ's coming, before the close of which the blood of martyrs will flow, see Rev. vi. 11. And it seems that this time is now begun, for infidelity in disguise is creeping into our churches, which it seems any one might see if their lamps had not gone out. 9th verse. But the wise answered, saying, not so, lest there be not enough for you and us, but go ye rather to them that sell, and buy for yourselves. Christians will have enough to do to look out for themselves. 10th verse. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage and the door was shut before the foolish virgins could find out what these things now meant that were passing. The seventh trumpet sounds, the Son of man comes in the clouds of heaven with all his glory, raises his dead saints, changes the living (who have endured all the trials that they were called to pass through) who are caught up to meet him in the air. Then the mystery of God is finished. 11th verse. Afterwards came the other virgins, saying, Lord, Lord open unto us. Those professors who thought they were doing very well, but made light of the idea that Christ would soon appear, now see to their astonishment, that he has come of a truth, and they cry for mercy. 12th verse. But he answered and said, Verily I say unto you I know you not. Our Savior has left upon record signs, &c. and has warned them again and again to watch, and has by his servants told them that these signs were taking place, but they passed them by unheeded, and now the harvest is past, the summer is ended, and they are not saved. 13th verse. Watch therefore for ye know not the day nor the hour when the Son of man cometh. Although Christ has given so many warnings to his followers to watch, yet once more he says, Watch therefore. That is, for the reasons contained in this parable. I add no more, but leave you to your own reflections. C.

Will not friend C. favor us with other communications?

EDS.

Theories of the Millennium.—No 1.

The most ancient theory on this subject may be called the *sensual theory* of the Millennium. It originated with Papias whom Eusebius calls "a man of slender judgment," and was afterwards embraced by Justin Martyr and Ireneus. It was substantially this:—

The Jews shall be restored to their own land; Jerusalem re-built; the temple re-erected and adorned with precious stones and jewels; the just raised in their mortal bodies; who shall fare deliciously for a thousand years, eat, drink and have children; the righteous Gentiles shall inherit Mt. Zion, in company with them, and the Messiah reign over a regenerated world till the thousand years are ended, when the righteous shall be changed into an-

* Some say once in ten years. EDs.

angelical substance; receive their proper resurrection bodies, and live with Christ forever.

This theory differs in certain grand points from the spiritual theory of some moderns. These moderns say nothing of eating and drinking and having children in the Millennium, nothing of Christ's being personally present on earth, nothing of the return of the Jews and of the dead in their mortal bodies. Still their Millennium after all is but a modification of the ancient theory.

The moral difference between the two opinions, viz.—a temporal Millennium, and the Second Advent of Christ, is great. The latter purifies; the former does not. Who was ever improved in his morals or devotion by believing in such a Millennium? None.—*Evangelist.*

THE SIGNS OF THE TIMES.

BOSTON, JUNE 15, 1842.

Remarks on Mr. Shimealls Letter.

In reference to Mr. S's letter we make the following remarks. 1. We very cheerfully acknowledge ourselves in error, in saying "that Mr Miller has not included Samson in his chronology at all." The occasion of it was as follows: "Mr. S. in quoting Mr. Miller's chronology, referred to the "Signs of the Times" of Sept. 1st, 1841. It should have been Aug. 15th, 1840. "And again" he says, "with some slight alterations, in the Report of the General Conference, &c. published in Boston in 1841, and of which he says, If this chronology is not correct, I despair of getting from the Bible and history a true account of the age of the world." We concluded after reading this particular reference to the corrected chronology in the *Report* of the Boston Conference, that Mr. S. depended upon it principally, for his information on the subject; and not having the "Signs of the Times" at hand it had escaped our memory that Mr. M. did admit Samson's 20 years in his first chronological table. Referring to the Report, which was at hand, we found it was not in the corrected system, and supposed it had not been inserted at all. Thus the fault lay partly in us and partly in Mr. Shimeall. Neither party were as careful as we should have been in examining the documents in question.

2. After examining with all the care of which we are capable Mr. S's proof that the 6th servitude were contemporaneous with Eli's administration, we cannot see its force. We can see that Eli's administration was 40 years, and that Samson was born about the time of Abdon's death; and also, that Samson's administration was in the days of the Philistines, and probably in the latter part of that servitude. But we cannot see how he makes out that the Philistines and Eli were cotemporaneous. We know Mr. S. says, "Eli at his death, is said to have judged Israel 40 years. The number of years, (viz. 1160, and 1120, B. C.) Between the death of Abdon, Judges xii. 14, and that of Eli, 1 Sam. iv. 18, is just 40 years." But what word of proof does he give of the fact? Not one that we can see. Pity, dear sir, the obtuseness of our intellect; for really we cannot penetrate the argument, do all we can, we cannot do it. To us, it seems clear that the 40 years' servitude was before Eli, and that Samson lived and died during it. But we can find no single word of evidence, that Eli judged Israel in the days either of Samson or the Philistines. Nor can we see it to be necessary to find the "commencement,"

of Eli's administration, provided we find its length and end, as we do in God's word.

3. We frankly acquit our brother of the charge of "pursuing the same course," of Mr. Dowling, inasmuch as Mr. D. persisted in his statement, and Mr. S. has frankly come forward and explained the whole affair.

4. Mr. Miller at a future time, will notice the remarks of Mr. S. which relate to the revision of his chronology.

Earthquakes, Conflagrations, and moral and political convulsions. The last and most authentic information, confirm the worst and most horrible news, before reported, relating to the awful destruction of property and life by earthquakes at Cape Hatien; and adds, what is scarcely less shocking, that the few inhabitants whose lives had been spared, were quarrelling and killing each other, in the general scramble for the property, which had been left without owners. This awful hardness of heart and beastly insensibility, show clearly, that the earthquake had not been premature, but had been sent by the righteous judgment of God; and that even those who were spared were ripe for destruction.

How far these remarks will apply to the conflagration of Hamburg, we have not yet learned, but it certainly looks like one of the signs of the times, which were immediately to precede the general conflagration.

The acts of violence which have almost become scenes of every day occurrence in Congress; the riots, mobs, duels, murders, and acts of violence throughout the land, with the daily, nightly, and almost hourly destruction of private dwellings, by incendiaries, all, all, add to the signs of the times, which were foretold to take place in the latter days, and warn the religious observer "to be ready, for in such an hour as ye think not, the Son of man cometh."

D.
Lord, and of his second advent near at hand? Great has been the darkness that has veiled the world for a number of centuries gone by, but as the proverb is, that the greatest darkness is just before day, so is the state of the world at the present time, while many, O, yes, very many of the professed ministers of Christ, who are set as watchmen upon the walls and towers of Zion, seemingly unwilling to raise the telescope of faith to their eyes, that they may be able to say "What of the night," but with unaccountable apathy themselves are singing the syren song of repose and safety to the slumbering multitude; but the day begins to dawn, and there are some faithful souls who fearfully cry, the morning cometh, and also the night: If ye will enquire, enquire ye: return, come. The searching for these things has begun in earnest, and the Midnight Cry is being sounded with might, and as it were like peals of thunder, to the astonishment and discomfiture of those that listen to its sound, the seal is broken and the vision brought to the eyes and hearts of many people.

We have recently had a series of lectures on this great subject, from our faithful and persevering Brother, P. T. Kinney, of Williamatic Ct. The congregation was larger and listened with greater attention to the words that fell from his lips than was ever before exhibited in this place, and the result is that many who believed and advocated the tradition of a Temporal Millennium, and who were great scoffers of Mr. Miller, and greatly ridiculed his Theory, have become convinced of their errors in respect to these things, and are now earnestly enquiring, and looking into the scriptures to see if these things are so; and some, yes many openly express already their faith in the signs of the times, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

Also that efficient laborer, Brother L. C. Collins, is delivering a course of lectures at Cabotville. I have listened to his lucid arguments and soul stirring exhortations the two past evenings, and shall endeavor to attend through the course, if possible; his congregation meet at the Methodist house, are large, attentive and solemn, and O, may the arm of the Lord be revealed in opening the eyes of the blind, awaking those that sleep, and of overthrowing the traditions of men, of rooting out their prejudices, and of engraving into their hearts his own truth until it shall prevail. I am, dear brother, truly yours in hope of the promise.

H. P. STEBBINS.

Chicopee Falls, April 9, 1842.

Lectures and Conference in Pittsfield, N. H.

DEAR BROTHER HIMES:—It devolves upon me to make known the proceedings of this conference.

Saturday evening, May 21st. Brother French commenced his lectures according to notice given, in the Freewill Baptist Chapel, and continued over the Sabbath to crowded assemblies.

Monday morning, 5. A. M. met for prayer. At 9 A. M. met again for prayer and conference, and continued until 10, when it was changed into a bible class. Brother Seavey, of Lowell, in the chair. Nebuchadnezzar's dream of the great image was taken up for consideration, when it was shown that the four great kingdoms of this world were clearly represented by the four parts of the image.

Letter from H. P. Stebbins.

BRO. J. V. HIMES—DEAR SIR:—Will you permit a stranger to address a few lines to you on the momentous subject of the progress and spread of the truth, as advocated by yourself and colleagues of the speedy coming of our

1 1-2 P. M. the lectures were resumed with much interest and feeling.

Tuesday morning met again for prayer at 7 o'clock, as on the preceding morning. At 10 o'clock the bible class was resumed, and upon Brother Seavey's declining to take the chair, Brother S. Goodhue, of Lowell, was chosen, Brother George W. Peavey was chosen secretary, and Brother D. P. Silley, assistant. The seventh of Daniel was then taken up, and upon examination it was found that the four beasts of this chapter represented the same four great kingdoms, that the image does in the second chapter.

At half past one Brother French gave another lecture with increasing interest and feeling; at the close, the request being made, several rose for prayers.

5 1-2 P. M. our Brother T. F. Barry, of Portsmouth, gave us a very interesting lecture upon the Eagle and Lion of the xi. and xii. of 2Estras, in which was presented a view of our own country, with her eight kings, with "time small and years swift."

Wednesday morning, prayer and conference meetings as on the two preceding mornings; feeling and interest still on the increase.

At ten o'clock the bible class again commenced the examination of the seventh of Daniel, and although there was some opposition from those who do not believe in the personal appearing of Christ to cleanse this cursed earth, and reign with his on it forever, we believe the impression was pretty generally made that the fifth kingdom is the kingdom of Christ that is to be set up when he makes his second appearing, and that the event is near at hand.

At half past one, the lectures were again resumed, the interest and feeling continuing to increase and deepen; at the close of the evening lecture another prayer and conference season was held, and the solemnities of the judgment, and of the eternal world seemed to be present, whilst a solemn dedication anew, to the service of God, of nearly all present took place.

Thursday morning met again for prayer and conference at five o'clock, and a refreshing season was experienced from the Lord; the church appears to be getting into the work of God.

Other Lectures were given by Elder J. Hasleton, and Barry.

Saturday, P. M. was occupied by an explanation of the diagram, representing the whole vision, and answering objections of opposers when the truth of God triumphed gloriously to the conviction of very many that the doctrine of the coming of Christ at hand cannot be refuted.

The result of this Conference has been decidedly important on the church especially, and left a deep and solemn impression on the people generally. GEO. W. PEAVEY, Sec'y.

Wordsworth and Puseyism.

A writer, from whom an extract was made into the columns of the Cabinet last week, complained that the great and good poet, Wordsworth, "has sown the seeds of Puseyism with no unsparing hand, in his beautiful verse." As this extract is "going the rounds," and will affect the minds of many who are not familiar with Wordsworth's writings, prejudicing some against them, I must ask permission as a warm friend, admirer, and student of the poet, to repel this charge which must have origina-

ted with one who is as little conversant with Wordsworth's mind and heart, as he is with the philosophy and beauty of the poetic expression.

By *puseyism*, I understand an *ism* which has appeared in the English church at Oxford, with the Rev. Dr. Pusey on the lead, and which is in reality a near approach to *a counterfeiter of Catholicism*. And can a man who has ever read the Ecclesiastical Sketches of Wordsworth, say that he finds in them the seeds of Puseyism! Wordsworth portrays at the outset the temptations from Roman refinements and bids us, [Sonnet viii]

"Shun the insidious arts
That Rome provides, less dreading from her frown
Than from her wily praise, her peaceful gown,
Language and letters;—these, though fondly viewed
As humanizing graces, are but parts
And instruments of deadliest servitude!"

Papal abuses, corruption of the clergy and monastic voluptuousness, are all exposed, whilst the muse loves to dwell upon the Vaudois, that pure church,

"Who for the Savior Lord
Have long borne witness as the Scriptures teach?"

And Waldo, "who raised his voice to preach the unadulterated word."

"Nor were his followers loth to seek defence,
Mid woods and wilds, or nature's craggy throne,
From rights that trample upon soul and sense."

There certainly is not a kernel, nor the shell of a seed of Puseyism in that passage, alluding to Transubstantiation, &c.

But the writer of the article referred to, has quoted a passage from the fifth book of the Excursion in which the poet speaks of infant Baptism as "the holy rite." Perhaps he overlooked a preceding passage where baptism is spoken of as

"A dedication made, a promise given
For due provision to control and guide,
And unremitting progress to ensure
In holiness and truth—You cannot blame
Rites which attest that man by nature lies
Bedded for good and evil in a gulf
Fearfully low; nor will your judgment scorn
Those services."

An extract is also made from the sonnet on Baptism in which the poet most beautifully depicts the sacred scene, and in the succeeding sonnet, from which for the benefit of the author of the alarm respecting Puseyism I quote, he adds,

"Benign and pure
This ordinance, whether loss it would supply,
Prevent omission, help deficiency,
Or seed to make assurance doubly sure.
Shame if the consecrated vow be found
An idle form, the word an empty sound."

The truth is, Wordsworth is a sincere and humble Christian, employing his genius and transcendent powers to recommend to men the contemplation of virtue and truth, the study of nature, and of God. A distinguished divine on a recent occasion spoke of him as "the Poet of the millennial age," and the hearts of many Christians present responded amen. He is indeed warmly attached to the church of England, with which are connected all his religious associations, and to the pastoral duties of which he has joyfully consecrated his only son.

In regard to his writings, no man can study them without feeling his intellect quickened, his heart softened, his feelings harmonized, and himself a better man, a better Christian.

W.

Syria.

In the Westminster Review for April, 1842, is an article entitled, "*Fruits of the Syrian War.*" It is a long and luminous disquisition upon the recent commotion in Western Asia. One passage of that essay so clearly illustrates the true position of the lately appointed English Prelate for Jerusalem, that I have sent it for the edification of all those who are watching "The Signs of the Times" in reference to Scripture prophecy.

PROSPECTS IN PALESTINE.—"Coming events created by the treaty of the European potentates in Italy, ere long will cause new embarrassments. Large bodies of Oriental Papists will be clamoring for Austrian protection; and the struggle for ascendancy between French and Austrian Popery will add new elements of discord to those which already exist in Syria.

"The power" of Mohammed Ali "which checked the outbreaks of religious persecution in all its forms is now removed. Syria is destined to be the battle-field where European diplomacy and Oriental fanaticism will be engaged in fierce controversy; and neither the Pope of Rome, nor the head of the Roman empire," the Empire of Austria, "can be indifferent spectators.

Meanwhile, another firebrand of danger and strife has been lighted under the combined auspices of Prussia and Britain. Among the monstrous abortions born from our thoughtless interference in the holy land, the Protestant bishopric of Jerusalem is perhaps the most absurd. The conception is of a piece with the rest of our policy, and its results may be predicted without any miraculous foresight. A renegade Jew is sent to Judea in order to win over the Hebrews. A Protestant heretical mitre is flung into the arena where the various orthodoxies exercise their most unbridled fanaticism. There is in Palestine no Anglican congregation—what of that? It is his mission to make them. In our name he is to preach a religion of peace to a country which we have been devastating by war. He is to call to a pure Christianity those whom we were bent on restoring to the Mohammedan sway of the head of the Mussulmans. He is to wave the banner of the cross, where we, *at the price of tens of thousands of human lives*, have insisted on unfurling the "legitimate" flag of the Crescent. His prelatical crozier is to beat down that Islamism which our cannons have built up! Mr. Wood, our incendiary war agent, called upon the Syrian Mussulmans to arm for their Caliph in the name of that *Holy Book the Koran*, and our peace-teaching prelate will call that book a lie, and the religion of the Caliphate an imposture.

But the probability is, that our scheme of establishing a Protestant bishopric in Palestine will end in complete failure, and that its failure will afford new evidence of the extent of influence possessed by Britain and Prussia earnestly and zealously united to accomplish this object, notoriously almost a passion with the King of Prussia, and in which the Anglican hierarchy have taken the deepest interest, and have even looked to it as a means for bringing about a great confederacy of Protestantism between our Established Church, and the Lutheran and Calvinistic Churches of the European continent. They are most probably destined to see the whole scheme crumble away beneath them. The original suggester of the project was the Prussian Minister at the British Court, a learned and excellent man,

but who has not been very felicitous in disentangling questions of religious controversy, nor in removing difficulties between contending sects. We doubt whether the question was ever asked, whether the Sultan, whatever be his will, has really the power or the right, according to the Mohammedan laws, of granting that Firman for the building of a Protestant church edifice at Jerusalem, which has been so pertinaciously applied for, and so perseveringly denied at Constantinople. Suppose it should appear by repeated decisions of the highest church court of Mussulman judicature—the *Mekemeh*—the law positively interdicts the Sultan from allowing new Christian churches to be erected in the Ottoman dominions, is it believed that the Grand Seignior is so uncontrollably absolute as to be able to issue mandates at his will in matters ecclesiastical? No such thing. He can no more overturn the decrees of the *Mekemeh* tribunal than a British monarch can control the decisions of judges, or trample upon the authority of Parliament.

Let the situation of men and things be changed—suppose the Sultan were to apply for authority to erect a *Mosque* in Canterbury or York, not for Mussulmans in existence in Britain, but for Mussulmans to be converted from the Christian ranks, what would our Right Reverends and Most Reverends say; the Shieks El Islam and Ullemas of the Anglican hierarchy? Yet we attach no reverence to our archi-prelatical seats, as every Turk attaches to the name of Jerusalem. Were the Mussulman difficulties got over, might it not have been foreseen that Austria and France, in the name of Roman orthodoxy and that of Russia, as the patron of Greek orthodoxy, by their countless instruments in the Levant, would intrigue and plot against the modern Protestant heresy about to be introduced into the very head-quarters of religious fanaticism? Anglican Protestantism in Jerusalem! An intrusive heretic prelate in the holy city! A converted Jew preaching heterodoxy on the site of the sacred sepulchre! Little indeed do our prelatical enthusiasts know of the field where they are about to unfurl, as they call it, “the standard of a purer faith.” We trust that the whole scheme will be abandoned, and the prelate and his suite return to whence they came, without pushing the experiment farther; and this we anticipate, were it only to secure him from additional insult and danger. “*The powers*” who take so affectionate and unanimous an interest in all that concerns the affairs of his “Highness” the Grand Turk, will perhaps not exhibit much unanimity on this occasion. The Internuncio of the “Holy Roman Empire,” that is, Austria, the Representatives of “Most Christian” and “Most Catholic Majesties,” France and Spain, will not lend any very helping hand to obtain the Firman which the “Defender of the Faith,” Queen Victoria, hopes to communicate to the Protestant Prelate of half the Oriental world. Our ecclesiastical schemes in the Levant are quite in harmony with our political proceedings, though very happily they will hardly lead to consequences so disastrous.”

The preceding delineation is incontrovertible. It is self-evident, that the extension of the Gospel, and the diffusion of Christian principles, with the pacific and meliorating effects of the sway of them, have had no part in the appointment of Mr. Alexander as an Anglican Prelate to dwell at Jerusalem. It was merely a scheme of political aggrandizement on the

part of Britain and Prussia, who, anticipating the manifest speedy overthrow of the Turkish power at Constantinople, by that manœuvre, hoped that having a prior acknowledged ecclesiastical establishment in Jerusalem, they should be able when the proper season arrives, promptly to lay the secular claim for the civil authority over the Diocese of Palestine. No greater curse could beset the benighted Jews and Mohammedans in Judea; for the enthronement of Anglican Puseyism, *alias* Jesuitism, would be as abhorrent to those enemies of idolatry, as the superstitious mummeries of the Greeks, and the Mariolatry and image-worship of the Romans.—*Watchman*.

The World's Conversion.

Not to stop to examine those Scriptures which have been supposed to teach this doctrine, if such it may be called, but which undoubtedly refer exclusively to the spiritual Israel—“the children of the promise, who are counted for the seed,” and not to natural Israel,—I would remark, that there is no more probability that the Jews will turn to Christ now, than there was eighteen centuries ago. The same blindness of understanding, the same obduracy of heart, the same stiff-neckedness, and the same bitter and unrelenting hostility to Jesus of Nazareth which distinguished them then, distinguishes them now; except so far as their character has been modified by the general aspect of society. And as for a return to Palestine, they care nothing about it themselves, and why should they? In this country they enjoy all the privileges of other citizens, in general; and in the nations of Europe their condition is quite tolerable, and many of them possess immense wealth, and some of them enjoy offices of trust and honor. For what do they wish to throw up all their interests, where they are, and go into a country which is as foreign to them as it is to us; and especially into such a beggarly country as Palestine now is. The few Jews who now reside there, have no business of their own, but are principally supported by the contributions of their brethren. And indeed, if the Scripture held out to them any promise of a return to their country, and of again seeing prosperous days there, it must be wholly upon the condition of their embracing the gospel of the Son of God, of which, as before remarked, there is no probability whatever.

That Jesus “shall come again, at the end of the world, to judge the quick and dead,” is a doctrine most fully taught in the Holy Scriptures, and which is most strictly enforced by our church, (see Dis. p. 110,) and which no orthodox christian will presume to deny. Now the whole of the controversy turns upon the point *when* he will come. Of the primitive christians it is said, that they “loved his appearing.” Their hearts seemed to be continually going out after the Lord. His appearing was the object of their most glorious hopes, and of their most triumphant expectations. And how can Christians feel otherwise now? Why should they otherwise than wish for the speedy appearing of the great head of the church in his glory, and in his kingdom? And when he says, “Surely I come quickly,” why should they respond otherwise than as did the holy Revelator, “Even so, come Lord Jesus?” It appears to me that the heart of every pious man, whatever may be the condition of his head, should be committed in favor of the doctrine advanced in Br. Litch’s book; and that

even if he should see no reason why he should believe it true, yet that he should most earnestly wish that it might be so. Who, in reviewing the past history of the world, which is but a history of its enormous crimes, and who in taking a view of its present state, which is but a view of its infernal wickedness; and who in drawing inferences respecting its future prospects, from its past condition, would not most fervently pray, that for the elect’s sake the period of this world’s existence may be “shortened?” This base and polluted earth was once washed out with water, but it yet remains a dirty world for all that. Its second or final cleansing is reserved for fire, which will do the deed, and form “a new heaven and a new earth, wherein dwelleth righteousness.”

Popery.

The beast of Rome, feeling its deadly wound to be in some measure healed, is now unusually busy and venomous in its assaults. She has this advantage of which she zealously avails herself. All Protestant governments tolerate Romanism; all Romish governments persecute Protestantism. Romanists, therefore, have full swing in Protestant countries; but Protestants are forbidden to do any thing in Romish countries. Romanism makes every government which it can influence, a persecutor of Protestantism; but when she cannot have this influence over the government, she does the next best thing for herself, namely, talk about toleration, freedom of religious opinion, &c., meaning toleration for herself, freedom for herself, till she gets strong enough to persecute every body else, and then her sermons on toleration will all be ended.

Romanism boasts that her doctrines are the same in all ages and in all nations. How happens it, then, that Romanism is invariably the advocate of persecution in all so called Catholic countries, and demands that Protestant governments only shall be tolerant? The same priest who in Austria, Bavaria and Italy, breathed nothing but proscription and blood against every body that departs from Rome, will come to this country, and oh! what an advocate for toleration is he! What an enemy to persecution! How he cries out against the tyranny of using the Bible in the common schools! And some Americans are fools enough to be gulled, or pretend to be gulled, by this miserable hypocrisy!

I will give one example to show how they do things under papal rule in the middle of the 19th century, while the priests of this *unchanging, unchangeable, every-where-the-same* religion are so zealously boasting of their religious toleration in these United States.

Not long since a German student was practising drawing on the shores of a mild lake in the Canton of Schwytz. A young peasant girl kindly offered him the use of her boat. He found she could read, but had no books, and to requite her kindness, he gave her a little story of two maidens destroyed by an avalanche. The priest of the village saw the book in the hands of the girl, collected a furious mob, fell violently upon the young man, drew him before the magistrate and accused him of distributing tracts. The magistrates required the pernicious nature of the tract to be shown. A committee of priests examined it, and after much search extracted one sentence, *only one*, which they declared to be of dangerous tendency. And what, gentle reader, do you think this dangerous sentence was? Why, it consisted

SIGNS OF THE TIMES.

of these half dozen German words: Jesus Christus ist feur unsere suenden gestorben; i. e. "Jesus Christ has died for our sins." This was all the fault they could find with the book—and for giving away such a book as this, the student was hurried off to prison by a papal magistracy, was refused his portmanteau even to get a change of linen, and his razor to shave himself with, and pen, ink and paper were denied him. He was released only on condition of paying a fine of 16 louis d'ors, and getting bonds in 25 louis d'ors, that he would give away no more books containing such horrible doctrines as that *Jesus Christ died for our sins!!*

So much for Catholic liberality in Catholic countries.

HERDER.

Watch of the Valley.

SCOFFER'S REFUGE.

Behold, how these Infidels and Mormons agree!

The Editor of the "Signs of the Times,"—the paper that advocates the coming of Christ next year,—proposes to publish "a pamphlet in a few weeks, which will fully expose the iniquity of the Mormon delusion." Such an announcement is amusing enough; while at the same time, it shows most conclusively the blindness and folly of religious fanaticism. The doctrines of the Mormons, are, to be sure, somewhat inconsistent and absurd, when viewed by the light of reason and common sense; but when viewed by the Bible, which is a very different sort of a light and a very dubious one, they appear, on the whole, quite as authentic as Christian doctrines generally. Whatever may be the absurdities of the Mormons, (we mean their doctrines, not themselves, for personally we believe they are quite as correct a people as can be found in any Christian sect in existence,) whatever, we repeat, may be the absurdities of their doctrines, they have none so supremely ridiculous as that advocated by the "Signs of the Times;" and if the Editor was not clean gone in religious monomania he must certainly see it himself. What can be more foolish, if we think of it for a moment, than the doctrine of Christ's bodily appearance in the clouds with a retinue of angels, &c., all of them sailing through the air and blowing trumpets as they pass? The idea, even on Bible authority, is nonsensical in the extreme, since all these pretended personages being spiritual, it is impossible that they can be seen by material beings, or perform material works. Nor does the Bible afford any more conclusive authority for the doctrine that Christ is to come next year or at any particular time, since Christ himself expressly declares, in the 24th chapter of St. Matthew and 36th verse, that "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." But in the very face of this high authority, which all Christians, if consistent, ought to be governed by, the Rev. Editor of the "Signs of the Times" does not hesitate to speak confidently of the time of Christ's coming—thus presuming, in fact, to possess the knowledge of God himself!! And yet he deliberately reproaches the Mormons for being deluded! How very applicable, to his case, are the words of one of his own standards, "Physician! heal thyself!"—*Investigator.*

From the Daily Mail.

In the "Times" of Saturday last, I noticed an article headed *Mormonism*, which was in-

tended as an indirect puff to a book lately published by J. V. Himes, the celebrated 1843 man, entitled "Mormon Delusions and Monstrosities;" and as the writer of that article seems to be mightily astonished at the enormities of Mormonism, developed in that book, I will just state a fact or two in relation to the affair. First, this book of Himes's is made up of two old stories of many years standing; one by A. Campbell of Bethany, Va; the other by Mr. La Roy Sunderland of New York. Both of which have been successfully answered by P. P. Pratt, in a work headed "Pratt's Reply." So it will be seen that this work of Himes's is an old story which he has picked up and made a book of. And the fact is, that Himes being aware that the "delusions and monstrosities" of Millerism being about run out (1843 being so near) wishes to get hold of something new, for the purpose of easing his fall as much as possible; but it will not do. Not only that, but for a man engaged in spreading and preaching "Millerism," to talk of the delusions of "Mormonism," is, to say the least, equal to "Satan's rebuking sin." Where is Himes's 11th of August 1841, in which Christ was to leave his mediatorial seat? and consequently no more conversions. Ans. It is come to pass the same way 1843 will do, viz: it will prove Miller and Himes both False Prophets. And Mormonism, with all its delusions will bear examination that would sink Himes's "Millerism" in the dust, from whence it sprung.

FAIR PLAY.

Letter Postage, or rather the whole Post-Office system, was established for the convenience and accommodation of the people—for the diffusion of intelligence, the advancement of knowledge and science, and not for increasing the revenue; much less as a tax upon literature, friendship, industry, enterprise, or the causes of letter writing. Yet this noble establishment, intended and adapted to comfort, rejoice and improve the hearts of distant friends, by affording them a cheap, safe and convenient mode of communicating necessary and interesting information of all kinds, has been perverted and its object nearly frustrated by the high rate of charge upon letter postage. It is rendered unavailable to the poor, who need its facilities most. The number and complicated rates of charge, involving half cents and quarter cents, also add to the difficulties. The great injustice of the operation, making those who use the Post Office in one section of country pay for the expense of conveying the mail over new routes in another part of the country is not one of the least objectionable features in the present system.

But even as a means of increasing the revenue, a reduction and simplification of letter postage, would effect that object much better than the present high and complicated rates. This is no new or uncertain experiment. The principle has been tried by the reduction of fare on rail-roads and steam-boats, and the increase of travel has been found to more than equal the reduction of fare. It has been tried in the Post Office system itself, in England, by reducing the rates to a small fraction of what they had been, and yet the income by the increased ratio of business was nearly the same.

The writer has thought long and much, and written often on this subject; has had not a little experience in the Post Office business, and has come to the conclusion, that the whole system of letter-postage ought to be reduced to two rates of five cents and 10 cents; viz. for a letter under 500 miles, 5 cents; over 500 miles 10; for all letters or packages weighing one ounce or more each, the additional price of a letter for every ounce.

This would be simple, intelligible to all, and so low as to remove all resorts to newspaper interlinings, and other fraudulent and evasive means of cheating the government; would better accommodate both poor and rich, and answer the original de-

sign, and would at the same time increase the Post Office business to such a degree as to make it a real source of revenue. It is surprising that a subject in which all classes are interested, in which all were intended to be benefited, should have been so long neglected.

CM
Great Camp-Meeting in Canada.

By permission of Divine Providence, there will be a **SECOND ADVENT CAMP-MEETING** held in the town of Hatley, L. C. to commence Tuesday, June 21 inst. Brethren and friends of the cause, both in the states and provinces are requested to attend.

Second Advent Conference and camp-Meeting.

We the undersigned were appointed by the Second Advent Conference, held at Boston the 24th of May, a committee to prepare a place and appoint a time for holding a public meeting for the purpose of assembling Christians together to worship God. The principal object of the meeting is to awake sinners and purify Christians by giving the *Midnight Cry*, viz. to hold up the immediate coming of Christ to judge the world.

We therefore inform all our Christian friends, by the permission of Divine Providence, that the meeting will be held at **East Kingston, N. H.** in a fine grove near the rail-road, leading to Exeter, Commencing Tuesday, June 28th, and continuing to July 5th, brethren and friends of the cause are affectionately invited to come and participate with us in this great feast of tabernacles, and bring their families and unconverted friends, with them.

The object of the meeting is not controversy, the brethren and friends will understand that none will take part in public speaking except those who are believers in the second coming of Christ, near, even at the door.

N. B. The friends can be accommodated with board at \$150 per week, but we recommend to churches to club together and provide tents for themselves. The fare on the rail road will be reduced for such as attend this meeting to 90 cents from Boston or Lowell, 44 miles, and other places in proportion, excepting Haverhill 25 cts. and Exeter 12 1-2 cts.

All ministers of the gospel friendly, are requested to give notice of this meeting to their respective congregations.

Brethren MILLER, FITCH, HIMES, ATKINS, Cox, and others, are expected to be present.

E. HALE, JR.
HENRY PLUMER,
TIMOTHY COLE, Committee.

Haverhill, June 9th, 1842.

Portland Conference.—We have just returned from the Portland Conference. The season was very interesting—more next week.

The Campmeeting.—Brethren the time for preparation is short—but let due preparation be made. Prepare as many tents as possible, with the necessary provision for the week.

To Agents.—It is necessary that our Agents remit what money they have on hand. If any of them have publications on hand, of which they cannot dispose readily, we wish them to be returned, as we are in want of all the means of light we possess.

Letters

Received up to June 11, 1842. From P. M. Carroll, N. H.—Sturbridge, Mass—Dover, N. H.—Sacarapie, Me—Portsmouth, N. H.—Michigan City, Ind—Hanover, N. H.—North Bridgeton, Me—Groton, Mass—Lippitt, R. I.—Sharon, Vt—Andersonville, Ind—Rice City, R. I.—Lebanon, N. Y.—Bradford, N. H.—Waterville, Vt.

From Richard Plumer, Experience Billings, D. Burgess, C. L. Hatch, S. W. Palmer, L. C. Collins, L. McCorishe, J. Litch, E. Wyman, T. T. Jenks, H. B. Libbey, Oliver Wyatt, J. Litch, 3 communications from H. W. D. Samuel Locke, 3 communications from J. M. Philips, Timothy E. Corks.

Books Received.

One bundle from D. Burgess, Hartford, Ct.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 12.

Boston, Wednesday, June 22, 1842.

Whole No. 60.

Kingdom of God.

We copy the following article from "The Evangelist," of Carthage, Ohio, of Nov. 1841. It will be read with interest. EDS.

NEW GOVERNMENT AND NEW SOCIETY,

PREDICTED BY THE PROPHETS.—No. IX.

Behold I create New Heavens and a New Earth.
ISAIAH 65 c.

Behold the Bridegroom cometh! Go ye out to meet him.—Mat.

KINGDOM OF GOD.

We have, we trust, successfully demonstrated, that, according to the prophecies of Daniel and St. John, the Kingdom of God must forthwith go into its mountain form. The last of the great secular empires has declined and fallen; the political institutions symbolized by the ten horns have appeared in Europe, flourished and almost numbered their days; the eleventh horn, or *politico* religious governments of the Papacy, and Mahometanism have both reached the limits set for their independent sovereignty, and, in short, history has exhausted prophecy so far as relates to events preliminary to the reign of Christ and his people. The new dispensation is about to be introduced, the new order of things predicted by the prophets, fast as the wheels of time can carry it, rushes upon us. Eternity is here.

The following expressions, viz.

1. Kingdom of grace,
2. Kingdom of glory,
3. Mountain Kingdom,
4. Millennium Kingdom,

are not precisely scriptural, i. e. these phrases do not occur in the sacred writings. We have made them ourselves. By the first of them, "the Kingdom of grace," we uniformly mean the religion of Christ, as now administered in the conversion and forgiveness of sinners. But, what do we mean by the other three phrases? Do we mean three more kingdoms? or only two more? or do the three phrases express but different ideas of one kingdom? Our opinion is, that these three phrases are employed only to express our different ideas of the same Kingdom, *mountain* being intended to describe its geography; for, being the last of the five empires spoken of by Daniel, it is by that prophet said to fill the whole earth. *Millennial*, meaning a thousand years, describes its chronology or duration; and *glory*, its appearance and renown. Properly speaking, therefore, there are but two Kingdoms of heaven spoken of in the New Testament, the present and the future; "the Kingdom of grace" and "the Kingdom of glory." When, therefore, we say that the mountain, or millennial Kingdom of Christ is at hand, we say, in effect, that the kingdom of glory is at hand, for there is no third Kingdom spoken of by the sacred writers. This, we believe, is a correct view of the matter; and it seems a necessary one, too, in order to relieve

the mind from the confusion which ensues from imagining that there are more than two Kingdoms spoken of in the New Testament.

The future dispensation or millennium is discoursed of in the sacred writings as the Kingdom of the Father; a kingdom that cannot be moved; the Kingdom promised; the everlasting Kingdom; the Kingdom that shall fill the whole earth; the Kingdom prepared for the saints; the Kingdom that is to come; the Kingdom of God in power; the Kingdom of our God come; the Kingdom of heaven; the Son of Man's Kingdom; his Kingdom and glory; his appearing and Kingdom; the glory to be revealed; a far more exceeding and eternal weight of glory; the hope of glory; the glory of his power; the glory of our Lord Jesus Christ; eternal glory; the glory that shall follow the Son of Man's glory; the riches of his glory; his glory to be revealed; my glory; the glorious liberty of the sons of God; the glorious appearing of the great God and of our Lord Jesus Christ; the brightness of his coming; the day when the Son of Man shall be revealed; the revelation our Lord Jesus Christ; the salvation of our Lord Jesus Christ, and the glory to be revealed at his coming. As many are of opinion that the Kingdom of God in its glorious form will, speedily appear, the nature of it may very properly be investigated in reference to the following four questions, viz.

1. Will the Lord Jesus appear to introduce it?

2. Will its introduction be preceded by the return of the Jews to the holy land?

3. Supposing the Jews returned to their ancient inheritance, will the Kingdom and glory of Christ be given to them in the flesh?

4. Supposing them either returned or converted, or both, is the future mountain millennial and glorious Kingdom to be such as may be received by men in the flesh, whether Jews or Gentiles?

In our answer to these questions, we shall be perfectly ingenuous, and scriptural as far as possible.

1. Will the Lord Jesus appear a second time to introduce his Kingdom?

Answer: In the book of Daniel, 7 ch. Christ is represented as coming before the Kingdom in its last form is set up; and he is not, there, nor in any other part of that book, represented as coming after this Kingdom is set up. *Secondly:* In the book of Revelations, ch. 19 and 20, Christ is again described as coming and destroying his enemies at the introduction of the millennial Kingdom; and he is not there, nor in any other part of this book, represented as coming after this Kingdom is introduced.

Thirdly: In all the parables in the gospels, as in the "Wheat and the Tares," "The Ten Virgins," "The Nobleman," "The Net," &c. Christ is uniformly spoken of as coming before his Kingdom is organized in its last and glorious form. *Fourth:* Christ uniformly spoke of himself as coming or returning when his Kingdom should go into its mountain state. *Fifthly:* The apostles always speak of his second appearing as coetaneous with his King-

dom. Hence the phrase "his appearing and Kingdom,"* We are, by all these reasons, shut up to the conclusion that Christ will appear in person at the beginning of the "new dispensation" in order to set up his glorious Kingdom.

Texts demonstrative of the above conclusion. Dan. vii, Rev. xix—xx, Mat. xxiv. 29, 31, John xiv. 2—3, 2 Tim. iv, 1, 1 Tim. vi, 13—14, Acts i, 11, Heb. ix. 28, Rev. xxii. 20, 1 Thes. iv, 16, 17, 1 Pet. iii, 1 Cor. xiv, 2 Thes. ii. 8, 1 John ii. 28. None of these scriptures favor the idea that a thousand years of prosperity to the church will intervene between this and the coming of Christ, and some of them directly prove that the 1000 years or millennium will take place after his appearance. The Lord, then, comes before the Millennium.

2nd. But, to our second proposition, namely:

2. Will the introduction of the Kingdom of God in its glorious form be preceded by the return of the Jews to Canaan?

Answer: This question cannot be answered in the affirmative by any thing written in the New Testament; for at the time it was written the Jews were not dispersed, but, were sitting in their own land, and enjoying their own religion and laws, being tributaries of the Romans. Their return is, therefore, not anticipated in our scripture, although their dispersion is.

3d. But we will suppose them restored, and ask this third question, namely:

3. Will the kingdom be given to Israel according to the flesh?

At the coming of our Lord Jesus the dead saints are to be raised, and the living changed, and both are to be caught up together to the clouds to meet the Lord in the air, and so be forever with the Lord. The world is to be conflaged, and a new heavens and a new earth, in which the righteous will dwell, are to be created. How, then, can Israel according to the flesh receive the Kingdom? besides this Kingdom is already promised to Israel according to the faith. "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom," Mat. 12 ch. But the promises, even of the present Kingdom of grace, are not given to Israel according to the flesh; how then should they be expected to inherit the glorious Kingdom? The unbelieving Jews, like the unbelieving Gentiles, have proved themselves unworthy of the present Kingdom, and have not suffered with it, nor for it; but have opposed and oppressed it in all places. The Kingdom in both its forms, both gracious and glorious, is taken away from the unbelieving Jews, never to be restored to them in their unbelief.

4. Supposing them converted. Is the Kingdom of heaven such that it may be received and

* The first Christians were instructed and encouraged to wait for, to look for, to hasten to, to hope for, to pray for "the appearing and Kingdom" of our Lord Jesus Christ, as being one and the same.

enjoyed by men in the flesh—converted or unconverted?

To answer this question let us contrast the two Kingdoms, the present with the future, the Kingdom of grace and the Kingdom of glory.

1st. First, then, the present Kingdom displays itself in grace; this is the great element of the Kingdom; it appears in the manifestation of Christ in the flesh, in his ministry, death, burial, resurrection, ascension, and offices; in our pardon, communion, and all the privileges, honors and immunities to which we are admitted by him.

2d. The future Kingdom, however, will display itself in glory; so that as in the Kingdom of grace Christ appeared in flesh, full of grace and truth, so in the Kingdom of glory he will appear in flesh full of glory and righteousness. I say *in flesh*; for it is as antichristian to deny that Christ will come in humanity glorified, as to deny that he came in humanity at all. In the present Kingdom he is spiritually present with us, but then he will be personally present. Now it is grace and truth, then it will be glory and righteousness. In the present Kingdom it is "He that believeth and is baptized." In the glorious Kingdom, it shall not be faith, but knowledge; now it is tears and penitence, then it will be joy and righteousness. Here we are raised from water, there we shall be raised from the dead. Here we are born of water, there we shall be born of the Spirit. In the first remission of sins is preached, in the future there will be no sin. In the Kingdom of grace flesh and blood inherit the promises, in the millennium flesh and blood shall not inherit the Kingdom of God.

Now we marry and are given in marriage, there they neither marry nor are given in marriage, but are as the angels of God. We have no country, no abiding city here, there we have a better country, even a heavenly, and a city that hath foundations, whose builder and maker is God—the new earth shall have a glorious capital, even the "Beloved City." Now the children of God are scattered throughout all Kingdoms, "In the Dispensation of the fullness of times" God will gather together in one all things both which are in heaven and which are in earth, even in Christ. In the present Kingdom the glory of Christ is concealed, in the future it will be revealed, and all flesh will see it together. Here we have divers languages and divers manners and customs, are of different races, different generations, ages and dispensations, different nations, kings and governments, but there all these things will be corrected and reduced to unity, and as we now come in faith, we shall then come in fact to Mt. Zion, the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, and to the general assembly and church of the first-born, whose names are enrolled in heaven, and to the spirits of just men made perfect, and to God the judge of all, and to Jesus the mediator of the new covenant.

The fact, therefore, that the Kingdom of Christ in its future form is always associated with the personal appearance of Christ, the resurrection of the righteous dead, the change of the living, the destruction of the wicked, and the conflagration of the earth and atmosphere, and the creation of the new heavens and the new earth, may be regarded as proof positive that the mountain, millennial and glorious Kingdom of God cannot be received and inherited by men of the flesh, whether Jew, Gentile, or Christian, but by the glorified only.

Finally : When, then, will the Lord Jesus come to set up his glorious Kingdom?

Some answer that a Millennium or a thousand years interposes itself between us and that event; but this is an error; for Christ is never represented as coming after a millennium.

Others say that the return of the Jews is an event which imposes itself between us and the coming of Christ. If it is, the New Testament does not say so, for whatever the 11th ch. of the Romans says of their conversion surely it alludes not at all to their return, and indeed could not, for they were not then scattered, but living in Canaan.

Again, it is supposed that although they may not return to the holy land, they must be converted before Christ comes. And as proof of this many passages in the Old, and some in the New Testament have been adduced by learned persons who favor the idea—as Faber, Scott, Bickersteth, and others. In answer to the quotations from the Prophets, it is said all the Old Testament prophets, except Haggai, Zechariah and Malachi prophesied before the return from Babylon, and even the first two of these flourished 79 years before the return of a large body who came up with Ezra. As for Malachi, he does not prophecy of a return at all, and if he speaks of their conversion, it is of their conversion at the first advent of Christ. It is further argued by those who do not believe in the return of the Jews, that the promises of the Old Testament all respect the true Israel, who are to be raised from the dead and made the inheritors of the true Canaan.

Touching the 11th chapter of Romans, observe : 1. It respects not the return of the Jews, because they were not then scattered. 2. It respects, then, their engrafting; but then this is spoken of as wholly depending on their faith : "If they abide not in *unbelief*," says the apostle. But see—there never was a clearer case of *unbelief* made out against any other nation under heaven. They have not believed, they have not been grafted in. They will not be grafted in unless they believe; the question, then, is, *Will they believe?* The apostle does not answer this question. Mark that Paul does not say they will believe, but that they will be grafted in if they do. I ask again, then, *Will they believe?* Do the scriptures say they will?

If is a little word, but it sometimes is very significant. Jesus once said of John, "If I will that he tarry till I come again, what is that to thee, Peter?" and John says that some of the disciples took occasion from this saying of the Lord's to report that John would never die; but John explained, and assured them that Jesus said not that he should not die, but only "If I will that he tarry till I come," &c. We should remember that Paul has not said they would be grafted in, but only that they would *If—"If they continue not in unbelief."* If, then, Paul has not absolutely said they shall be grafted in, far less has he said that they shall believe. The event alone can prove the truth here. They have not believed, they have not been grafted in and the dispensation is now about to close; the fullness of the times allotted for the Gentile governments and the Gentile dispensation is about to come; for these will end at one and the same time, when all the true Israel of God will be saved by the Redeemer, who is coming to Zion.

When will he come? These interpreters who bring this event nearest to us, seem to me in all things the nearest right. It looks to me

as if history had almost exhausted prophecy, and that we are on the eve of the greatest change the world ever saw. How careful then ought we to be to put all things to right! how careful to have our lamps trimmed, full of oil, and burning! Reader, set your house in order. Be clothed with humility. Reform thoroughly in all things. Be perfect. Be vigilant. The Son of Man cometh in the clouds of heaven with power and great glory. Take care that you lose not both your soul and body. You had better slacken your hold of this perishing world, and prepare to meet your Judge. "Behold the Bridegroom cometh, go ye out to meet him,"

W. S.

Two Resurrections.

MR. EDITOR.—I find that the doctrine of two resurrections in point of time, seems to stumble the minds of many who are favorably disposed towards the subject of the advent now nigh at hand. And also that our opponents lay hold most eagerly upon this point, and thus stagger the faith of such, and prejudice the minds of many against further investigation. Especially have I noticed this in brother Whedon. What in all his writings has he done? Indeed, little else than to harp about the doctrine of two resurrections. As though if he could establish the point of but *one* he would utterly annihilate the doctrine of Christ's speedy coming, and put all further controversy to an end. It appears too much like throwing dust to blind people's eyes; and for the time it may have this effect. But could brother Whedon, could any one prove that there would be but *one* resurrection, and this all in an hour of sixty minutes, we would beg to know if Christ could never personally appear to accomplish it? If so, where then is the proof that he will not come next year? Yes, where! All that is brought forward is "*the fable*" of this world's conversion. Yes, a "*fable*." For a more unreasonable, and anti-scriptural doctrine, cannot be found.

But why need men stumble at a doctrine so clearly scriptural as that of two resurrections. This denied, and many of the most solemn portions of sacred writ are left destitute of all meaning, and we challenge the advocates of but one resurrection to disprove it, by showing us what they do mean. We will refer the reader to Mal. iv. 1, 2, 3. For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Now, what is the meaning of this language? "It is figurative," says one. Well, it means something if it is. What does it mean? "Why it has been fulfilled?" If so, when and where, we ask. Ah, here indeed is the difficulty. Some strive to press it into the destruction of Jerusalem. But let us inquire Was that the "*day*" when God "*made up his jewels*," see chapter iii. 17. If so, alas for us. Did it on that day burn as an oven, and were "*all the proud*," and "*all that did wickedly*" "*burnt up*?" Were none left "*neither root nor branch*?" Did those who feared God, "*tread down the wicked*" in that day? Were they ash-

es under the soles of their feet," when Jerusalem was destroyed? Or, rather did they "flee to the mountains." Did all those who feared God in that day, go forth and grow up as calves of the stall—a figure denoting great peace and freedom from care and toil—or did they go into the ten dreadful persecutions of the Roman emperors, such as the church was never called to suffer before or since! O Christian can you interpret plain Bible with a thus "saith the Lord" in a way so nonsensical as this? The day here mentioned is the same as the great burning day predicted by St. Peter in his second epistle, iii. 10. And never have we met with the man who could show to the contrary, or that could *happily harmonize* it with the notion of but one resurrection. Here is first the burning of the world. But *before this event*, all admit that the righteous dead are raised. But *in this event* the text declares that *all* the wicked are burnt up; and that *after it* they are ashes under the "*soles of the feet*" of the righteous. Now, tell us how this can be, if the righteous are raised before the earth is burnt up, and the wicked *all* of them in ashes after it is burnt. Certainly they are not yet raised. Hence there *must be* two resurrections distant in point of time.

The same doctrine is most clearly taught in the 14th verse of the 49th Psalm. Here while the wicked "are lain in the grave," and "death is feeding upon them," and "their beauty is consuming away in the grave," the "upright" are to "have dominion over them."—But this is a promise in which all the upright have a claim, and therefore cannot be fulfilled, but in their resurrection from the dead. Hence the wicked cannot be raised at the same time. Again, this is to be "in the morning." But what "morning?" Most certainly it must be the morning of the resurrection; for not until then are the "upright to have dominion over" the wicked. Directly the reverse. The anti-Christian beast is to make war against the saints, and prevail against them until the Ancient of Days shall come. Dan. vii. 21, 22. And then, and not before, shall "the dominion" be given to the upright, verse 27. And then shall the Psalmist, as he continues in the text, with all the upright—be "*redeemed from the power of the grave*." But the wicked still remain "*consuming*" away "in the grave." Hence there must be two resurrections.

Isa. xxiv. 17—23, teaches, if it teaches anything, the doctrine of two resurrections. Here we find when "the earth is utterly broken down, is clean dissolved, is removed like a cottage, and the transgression is heavy upon it," that in "*that day* the Lord punishes the *host of the high ones*, and the kings of the earth;" that he gathers them together as prisoners are gathered in a pit," and "*shuts them up in prison*," with the declaration that "*after many days they shall be visited*." At this time, also, the "moon is confounded, and the sun ashamed, while the Lord reigns in mount Zion, and over his ancients gloriously." The same as Rev. xxi. 22—24. If language has any meaning, we here positively have the destruction of the world, and the wicked, "*the hosts of the high ones, and the kings of the earth*." But they that are Christ's, are raised, at his coming to destroy the earth and the wicked. Hence they are now raised, and God is reigning with them, and with all his *ancients gloriously* in Mount Zion. But where are the wicked? Not raised, most certainly;—not yet received their final doom. For they are "*shut up in prison*," yet to be "*visited after many days*." Perfectly

harmonizing with Rev. xx. 5. Thus, if we admit the doctrine of two resurrections, this passage is most sublime and instructive; but if denied it is forced work to make it mean anything.

We will now notice a few texts in proof of this doctrine recorded in the New Testament. Luke xiv. 13 14. "But thou when thou makest a feast, call the poor, the maimed, the lame, and the blind; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Why now does our Lord so particularly promise this reward, "*at the resurrection of the just*," unless there is to be a resurrection exclusively of the just. He does most clearly carry the idea that the resurrection of the just is of itself a distinct resurrection. Otherwise they would no more receive their reward, *at the resurrection of the just*, than of the unjust. And where then would be the propriety of such a distinction?

Again, Luke xx. 35. But they which are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. This language, does most undeniably teach that there is a resurrection, which certain characters *only*—*they which are accounted worthy*—will be permitted to enjoy. The same worthiness is predicated as essential to obtain *this resurrection*, as to obtain "*that world*." But if there was but one general resurrection, and all alike, irrespective of any worthiness, would obtain it; it would make the Savior speak most loosely, not to say erroneously. Hence a distinct resurrection there must be, which certain characters alone will be found "*worthy to obtain*." "*This is the first resurrection;*" and "*blessed and holy is he that hath a part therein.*"

St. Paul most clearly teaches the same doctrine when he says, Phil. iii. 11. "*If by any means I might attain unto the resurrection of the dead.*" But on the ground of but one general resurrection, how could the apostle so have expressed himself? This he assigns as the reason for making all his aforementioned sacrifices—"If by any means I might attain unto the resurrection of the dead." A most unaccountable form of speech, certainly, unless we admit that his eye rested on a distinct resurrection elsewhere called "*the first resurrection*:" which he viewed as not being desirable to obtain; concerning which it is said "*blessed and holy is he that hath a part therein.*" Dr. A. Clarke says, that this "is the resurrection of those who have died in the Lord. And hence St. Paul uses a peculiar word which occurs nowhere else in the New Testament, *exanastasis*; and which "may signify that of the blessed only." And this it was which Paul so much desired and labored to obtain.

Again he says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first." 1 Thess. iv. 16. But why does the apostle thus *particularly specify* "the dead in Christ, if *all* the dead are to be raised at the same time; and first refer only to its being before the living are changed? The same distinction he makes 1 Cor. xv. 23. "Christ the first fruits; afterwards *they that are Christ's* at his coming. This the apostle declares to be the order of his resurrection; and if he is right, the wicked dead must be raised *afterwards*. But how long after? Long enough, at least, to have it harmonize with the first three texts we have quoted in this article, and with Rev. xx. 5.

Now we beg of some one to show us what

these Scriptures, one and all, with their peculiar forms of expression, do mean, if they do not teach the doctrine of two resurrections. We would as cheerfully believe in but one resurrection, as two, did the Scriptures teach it. But we cannot to our own mind, possibly harmonize them, with the doctrine of but one, while we can most readily with that of two. Some have seemed to suppose that Rev. xx. was the only Scripture which could be brought to support the doctrine of two resurrections. And a most unauthorized liberty has been taken to mysticize away its meaning, so as to evade its plain and positive declaration in proof of this doctrine. But they are mistaken. Other Scriptures are abundant and positive on this point. And let those who "cannot see" that the Scriptures do teach it, just help us out of our difficulties, so that we can harmonize the Scriptures with the idea of but one, and we will believe it with all our souls, and look for it in '43. But more hereafter. L. C. COLLINS.

South Glastenbury, Ct. June 7th, 1842.

ANSWER TO 'G. D.' OF DETROIT, MICH.

ON THE VIEWS OF THE FATHER. NO. I.

BY H. D. W.

DEAR SIR,—Your favor, asking the proofs I have "of the facts, that with Origen originated the doctrine of the church being the kingdom of heaven," was received a few weeks since, and I seize the earliest opportunity to spread the evidence before you. It is a great and important point which I am happy to be called upon to establish, especially by one who is also himself "waiting for the kingdom of God;" and without further preface I address myself to the proofs.

In the first place, I am clearly of opinion that the kingdom of the saints and of Israel, foretold by Daniel and all the prophets, is the kingdom of God and of heaven announced in the New Testament. The law and the prophets foreshadowed and foretold the coming of the King in his kingdom, throughout the Old Testament dispensation; and the gospel announces the coming of the King in his kingdom to be at hand throughout the New Testament dispensation. Both the Old and New Testament dispensations have respect to a third dispensation yet to come, which is "the dispensation of the fulness of times,"—"the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began," (Eph. i. 10; Acts iii. 21) everywhere known in the gospel by the name of the kingdom of heaven and of God. Of this kingdom Jesus began to preach and to say, It is at hand. Of this kingdom he charged his apostles and disciples to say, It is at hand. For this kingdom he taught us to pray, Thy kingdom come. For this kingdom he charged his disciples to strive, agonize, labor, and patiently wait. And in this kingdom he promises a full recompence of reward, to all who drink in this world of the cup of his sufferings, and are baptized with the baptism wherewith he was baptized.

Thus the Lord preached, and thus the apostles received the word, and handed it down to their successors. Until the gift of the Holy Spirit they had expected the kingdom of heaven to be in this world, and that they should reign with Jesus in this world.

But from that day all their hope centered in the heavens, from whence also we look for the Savior, the Lord Jesus Christ, to return in

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clouds with power and great glory. Archbishop Whately, in his recent work on "the kingdom of Christ," admits that all the preached word proclaims the kingdom of God to come, up to the time Peter went to Cornelius with the gospel to the Gentiles; and I claim that as they preached on the day of Pentecost, so they preached to the end of the Scripture canon, that this same Jesus, who by wicked men had been crucified and slain, would soon return to reward his people, and to punish his enemies; to give a crown of righteousness to all who love his appearing, and to cut in sunder the faithless ones that neither know God, nor obey the gospel of his Son.

In support of my claim, waiving the sacred text now, I appeal to the writings of every Christian author of the first two centuries. The number is small, and their works are not large: but in every one, expressions may be found, plainly showing that so far from considering themselves in the kingdom of God and of heaven preached in the gospel, they all felt themselves to be in sore afflictions and persecutions, in the end of which they were expecting the return of the Lord in his kingdom. Not a writer of any note during the first two centuries fails to recognize the hope of that kingdom which Christ preached; but every one of them fails to recognize it as a kingdom in this world, or as a kingdom come. As James said, "the coming of the Lord draweth nigh; —behold the Judge standeth before the door;" (James v. 8, 9,) so John said, and Peter and Paul, with this manifest understanding, that when the Lord, the King, comes, then comes also his kingdom; and when the Judge appears, then he will also sit upon the throne of his glory. From that time forward, prayer for him will cease to be made; the petition, "thy kingdom come," will be drowned in the voice of adoration and praise, before the throne. And the successors of the apostles with one consent to the time of Origen of Alexandria, with eyes of faith unblenched, looked not on their miserable condition as the kingdom of God, but they looked for that kingdom to come in the end of this present evil world right speedily.

The testimony of Gibbon to this fact, is in itself positive and unimpeachable; and it is likewise supported by the unanimous voice of the Christian fathers. Whether they rightly understood the word of the apostles, others may doubt; not I. In a matter so important as the kingdom of God, it is impossible for me to conceive they could have so mistaken, as to account it of the world to come in the end of this world, while they were living in that kingdom. It is incredible that they should have been ignorant of the coming of the kingdom, if it had come.

The first writer of the Christian name in whose works any reference is made to the kingdom of heaven, as being already come, is Origen. It is not for me to prove a negative. It is not for me to exhibit every word of every other and earlier Christian author, to prove that no mention of, or allusion to, the kingdom's having come, or being in this world, is made prior to the time of Origen; but I affirm that I do not find it in any earlier writer, and I do find it in him. I can trace it up to no other source, and I can trace it to him. If any author before him mentions it, the mention has escaped my notice. Though I have carefully searched for it. But in Origen I find it often: in him I find it original; in him natural; in him a stripling error of fancy, which grew after

him to be a giant error, an universal heresy, and fearful apostacy.

Origen flourished in the first half of the third century. He was a Platonist, condemned both in Alexandria and Rome as a heretic, during his life-time, and uniformly since regarded by both the Latin and Greek churches, as an arch-deceiver in the employ of the great enemy of our Lord. His learning, taste, fancy, and industry were most extraordinary; and he gave himself to the elucidation of Scripture, with a view to harmonize it with the heathen mythology, and make the Christian religion respectable in the eyes of the pagan governors of this world. The manner in which he introduced the doctrine of the kingdom come, will appear in my next.

H. D. W.

New York, June 7th, 1842.

THE SIGNS OF THE TIMES.

BOSTON, JUNE 22, 1842.

Second Advent Conference and camp-Meeting.

CORRECTED NOTICE.

The undersigned were appointed by the Second Advent Conference, held at Boston the 24th of May, a Committee to prepare a place and appoint a time for holding a public meeting for the purpose of assembling Christians together to worship God. The principal object of the meeting is to give the Midnight Cry, viz. holding up the immediate coming of Christ to judge the world.

We therefore inform our friends and the public that, by permission of Divine Providence, the meeting will be held at East Kingston, N. H. in a fine grove near the rail-road, leading to Exeter, commencing Tuesday, June 28th, and continuing to July 5th. Brethren and friends of the cause are affectionately invited to come and participate with us in this great feast of tabernacles, and, as far as possible, bring their families and unconverted friends, with them.

The object of the meeting is not controversy, but to purify the saints and awaken sinners. The brethren and friends will understand that none will take part in public speaking except those who are believers in the second coming of Christ, near even at the door, and sympathize with us in these great objects.

N. B. The friends can be accommodated with board and lodging in tents, (they finding their own bedding) at \$2 per week, instead of \$1.50, as given in a former notice. But we recommend to churches and brethren to club together and provide for themselves. Those who provide tents and wish for board, can obtain it on the ground at a reasonable rate. The fare on the rail-road will be reduced for such as attend this meeting, to 90 cents from Boston or Lowell, (44 miles,) and other places in proportion, except Haverhill 25 cts. and Exeter 12 1-2 cts.

Tickets must be purchased at the Depot for both ways.

Ministers of the gospel are requested to give notice of this meeting to their respective congregations.

Brethren MILLER, FITCH, ATKINS, LITCH, and others, are expected to be present.

E. HALZ, JR.
HENRY PLUMMER,
TIMOTHY COLE, Committee.

Haverhill, June 9th, 1842.

Explanation of the Committee. The Committee deeply regret a mistake which was made in a former notice about the price of board. It was advertised in general at \$1.50 per week. They wish to say, that this was the price agreed upon only for large companies, by previous positive arrangement. But otherwise, board will be \$2.00 per week. This we consider very cheap. Arrangements can now be made by companies wishing board, for the week, by applying to Mr. Charles Barnes, or Mr. A. R. Brown, East Kingston, N.H. near the camp ground.

E. HALE, JR.
HENRY PLUMMER,
TIMOTHY COLE, Committee.

Haverhill, June 15, 1842.

"Have any of the Rulers believed on HIM?" At the present day, fashion and popular opinion exercise a controlling influence over the great mass of the community, the world is slow to investigate any theory, that has not the sanction of those, whose opinions are law, in the minds of men; but if an opinion is advanced by some lecturer who is popular, however ridiculous and untenable his position may be, the mouths of a gaping audience are open, ready to swallow the most fanciful illusions, and applaud the most sophistical deductions. It has thus been in all ages. All great and noble enterprizes which have been commenced by those in the more humble walks of life, have even been disregarded and neglected, until the notice of some one, whom the world calls honorable, may have been directed towards it; and then it has received a new impulse, has been received into popular favor, and honored by the plaudits of the people. On the other hand, the vagaries and fancies of the leaders of the literary ton, have at once astonished the world, have been a nine day's wonder, and then sunk into merited oblivion to be remembered no more. We thus find that some of the most immutable principles that have ever been discovered, have had to struggle a long time for a precarious existence, ere they have been established upon a firm basis; while vagaries like meteors have dazzled for a time the world, and been forgotten.

The progress of the Christian religion has been a most striking exemplification of the above truth. Our Savior was despised and rejected of men; and to be his friend was to encounter the most bitter contempt. Any connexion with him was so unpopular, that when one of the teachers in Israel sought his counsel, he chose the night for an interview. The gospel was first promulgated by twelve fishermen; and persecution and contempt was their portion. Not many wise, not many mighty, not many of the noble of this world, submitted to their teachings; and therefore the tide of popular sentiment set against them. None united with them but such as were willing to face a frowning world for the sweet smiles of a Savior's love; and who could rise above all fear of man. But when a Constantine embraced the faith, that which had been so long despised, received the sanction of the great and mighty, and popular favor was at once reconciled to it. Then the church became corrupt, and men of the world, for the sake of honor from men, rushed into it, till the purity of its doctrines was corrupted, and its spirit dead. This fear towards God was taught by the precepts of men; and they drew near to him with their mouths, while their hearts were far from him, and substituted the teach-

ing of their own wisdom, for the teachings of the Holy Spirit.

The fires of persecution have often refined and purified the moral wastes of Zion; cleansed it of its merely worldly adherents, and brought it near to God; but prosperity has as often again rendered it corrupt: the great rock upon which it has so often foundered having been the favor of this world.

In these last days, the church has had a long season of prosperity, and the world has smiled sweetly upon her. Multitudes have endeavored to propitiate the favor of both the church and the world, and have extended their hands to both. The church has thus become popular, and the cross of publicly professing the name of Christ has been taken away. Now, instead of encountering public odium, persecutions and death, those who eat his body and drink his blood are caressed, courted and flattered, and are honored for so doing. Need we then wonder that so many are found within the walls of Zion, who have a name to live and are dead, whose names are written on the records of the church, and there alone; and whose death-like coldness, chills and paralyzes the hopes and feelings of all who come in contact with them? Need we wonder that it has caused the church to become, as a body, indifferent to the cause of her Redeemer, and dead to spiritual realities? Need we wonder that the *Midnight Cry*, Behold the Bridegroom cometh, sounds like a knell upon her ear, so that she tries to fancy it a dream and to fall asleep again? Ah! it is indeed too true, that the church has too much of the spirit of this world; and too little of that which animated the martyrs of old. The great object is to receive honor of men, and to commend themselves to their good opinion. We need not therefore wonder that the church and the world are found arrayed side by side, to oppose the coming of our Lord. For, as true as the carnal heart is at enmity with God, just so sure will the world turn a deaf ear to the heavenly warning; and as the church is swallowed up in this world's prosperity, just so sure will she also turn her back upon him. How will the world think of me, if I believe that ere two years shall pass away, the great and glorious Savior will be revealed from heaven, to give every man according to his deeds? Do the great, and the noble, the mighty, and the honored of this world, regard it with favor? Do any of the rulers believe it? These are the points which are first to be settled, and then they act accordingly.

No! fellow-traveller to eternity, we are willing to admit that we are not the honored of this world; yet we trust we have a King for our patron. We are not those who receive praise of men, and we are willing to have our portion with the despised Galilean, and his poor fishermen. We are willing, for the favor of God, to encounter the sneers of men, and to be made the offscouring of all things for Christ's sake.

And O, sinner, beware how you slight the offers of Him, who was crucified for your transgressions; beware how you refuse to listen to the *Midnight Cry*—perhaps for the last time made; for the favor of this world cannot save you. At the judgment-seat of Christ you must shortly appear, and there no man can plead thy cause. None of the great of this earth can then avert thy doom, for there thou must stand or fall for thyself. O haste and make thy Judge thy friend, before it is forever too late. B.

What Just see. The terms are, \$1 IN ADVANCE;
The Volume is now half out. Who is in debt for it?

Editorial Correspondence, No. I.

Stanstead, Lower Canada, June 5th, 1842.

DEAR BROTHER HIMES.—I seize a few moments this evening, just to say that I arrived at this place Wednesday noon, after leaving Boston, and found my health greatly benefited by the journey, and have been able to perform my usual labors with great ease. When I arrived I found brother Green from Vt. here, who, together with brother Smith and others, had commenced the meeting, and it was in successful progress. Nothing special transpired during the journey worthy of notice; but I find it to be a very general theme of conversation among all classes, that some great change is evidently coming on the earth; and this remark is very sure to bring in the subject of Miller's prophecies of the end of the world in 1843. Some are ready to curse him, and declare that he knows nothing about it, and others think he has a good deal of reason and argument on his side. One gentleman in the stage introduced the subject and said he knew it was not true, the world could not come to an end next year. I remarked to him that I did not know who was the greatest prophet of the two, himself or Mr. Miller, for he certainly was foretelling, I thought, what would not be, with as great confidence as ever Miller had, what would be. Well, he said he did not pretend to predict, but went by the Bible; and there was much of the Bible which was not yet filled up, so it could not be until that was filled up.

I asked him if Mr. Miller did not do the same, and show that the Bible was fulfilled, and hence it must come then. Well, he said, the three prophets that were to prophesy in Jerusalem three years and a half and then be put to death, and their dead bodies lay three days and a half in the streets of Jerusalem, had not come yet. I asked him where he found that Scripture? it was entirely new to me. I had never before heard of such a thing. He said it was in Revelation, and he would show it me when we got to Stanstead. But he has not yet come forward to fulfil his promise.

But I suppose you will wish to know something of the progress of our Conference. I can only say, *It is glorious*. God is in a very gracious manner manifesting himself among the people, and the word of God is taking strong hold upon the people. Many are embracing the doctrine of the near coming of Christ in the clouds of heaven, and scores are embracing Christ as their Savior.

Friday we for the first time gave an invitation to penitents to come forward for prayers, when about a dozen came forward. Saturday in the afternoon it was repeated, and sixty or seventy, soon took the seats prepared for the seekers, and several found peace before they left. To-day, (Sabbath) we have had a perfect crowd, scarcely half of the people could get into the large house we occupy. The people came in crowds, twelve or fifteen miles; there were counted, I think, over nine hundred horses around the house. Such is the interest, that we have concluded to continue the meeting through this week and over next Sabbath at least. It seems almost as though brother Collin's moral earthquake had begun away up in these provinces; and may it extend to the frozen regions of the north, and then turn South and thunder among the green-hills and cause the white mountains to shake on their eternal base; and still may it increase until it not only startles New England from her dreamy slumber, but, volcano-like, bursting forth into a deluge of

burning truth, it shall deluge all the land, and overspread Carolina's plains, find its way into her rice swamps, and the cotton-fields of the South-west until the whole land should open its eyes to behold, and ears to hear, that the coming of the Lord is *nigh even at the doors*.

The people here, begin to talk of a second advent camp-meeting, and it would not be surprising if there should be one within a fortnight from now, but I cannot say certainly how it will be. I think God will here raise up some efficient laborers and thrust them out to give the *Midnight Cry*. I cannot tell when I shall get through in this region. We expect a mighty work; calls for lectures all through this country are numerous and pressing.

Yours in Christian love, J. LITCH.

Editorial Correspondence, No. II.

Stanstead, L. C. June 6th, 1842.

DEAR BROTHER HIMES.—Since finishing and mailing my former letter, we have had another glorious day; although, being Monday, our congregation has been unusually small, yet the Lord, we trust, has been with us in power and mercy. Six or seven have professed to-day, to find redemption in the blood of Christ. You can hardly realize the mighty tide of influence which is setting in in favor of this cause: we have never seen anything like it in New-England. The seed sown by brother Miller in this vicinity in past years, is now springing up and bearing abundant fruit; he will have a rich harvest of souls from this region of the Lord's vineyard. It is agreed on all hands, that such a concourse of people has never been together in this part of the province, as was present yesterday.

CANADA CAMP-MEETING. I told you in my last, that we had begun to talk of a camp-meeting, and that it would not be strange if we had one in the course of two weeks. The Conference have to-day decided the question; and we are to have one two weeks from to-morrow, (Tuesday, June 21,) in the town of Hatley, L. C. The vote was unanimous on this question; and we expect a time of power and glory.

Brethren here feel that it is time to awake and cry aloud to all the people, "Behold the Bridegroom cometh." We expect that within the next three months, the Canadas will echo with the sound of the *Midnight cry*, so that we, of New-England, shall be ashamed of our apathy. How is it that so many of the ministers of the gospel who profess to believe that the Lord will come next year, or at least think it probable he will, can keep silent as they do, in reference to it? Is it cowardice? I would fain hope not, but I have my fears in many cases. O for a trumpet voice to arouse them to duty! BRETHREN, AWAKE. Gird on your armor and take the field, the sun is just setting; but go to the vineyard, and what is right you shall receive of the great Master. Will you not forsake all you have to go and preach the kingdom of God. Sinners are perishing! Who who will fly to the reecue? "It is now or never." Who will lay hold of them as the angels did the family of Lot, and pull them out of the fire?

THE 2300 DAYS. I want to say a word on them. The concession of Professors Bush and Seixas on the word "determined," Dan. ix. 24, "seventy weeks are determined on thy people," &c. should be known. If, as they acknowledge, "determined," signifies "cut off," seventy weeks are "cut off"; it must settle the question in every mind, that the 70 weeks of the 9th of Dan. are a key to the 2300 days

of the 8th. For if they are cut off, they must be cut off from something, and there is nothing to cut them from but the 2300 of the 8th chapter. And the time must end in 1843. There is no evading it, it must be so. Let all our friends mark this fact, and spread it all abroad; especially call the attention of their ministers to it. Let them inquire, from what are the 70 weeks cut off? It is a great point, we must use it. It gives us every thing. Yours, J. LITCH.

Open Communion in opposition to restricted communion, being the substance of two lectures, in reply to Elder Knapp, by Silas Hawley.

This is a pamphlet of 36 pages, and contains the most conclusive and unanswerable arguments upon this much controverted subject, which we have ever heard or read; and as these arguments are embodied in so small a compass, as to require but little time or expense, in order that every person may be possessed of them, we cannot but hope that the pamphlet will be extensively read. Sectarianism is undoubtedly one of the greatest obstacles to the advancement and spread of the Christian religion. It is believed to be emphatically the work of the devil, the first suggestion of the adversary to turn aside the attention of the young convert from truth, holiness and the work of the Spirit, to the cunning devices of man. If a person is converted to Christianity, born of the Spirit, washed from the pollution of sin, every such person is accepted of God, and admitted to His Church. How absurd, then, that he should be rejected of men, and excluded from the *man-made church*, pretending to be a Christian church. All such sanctified persons can triumphantly say—"If God be for us, who can be against us?" "All things work together for good of them that love God." "Neither height nor depth, principalities or powers, or any other creature, can separate us from the love of Christ." Thank God, the time has arrived, when the cunning craftiness of men cannot, as formerly, be palmed off as the work of God, unexamined. Every work must be tried, examined, proved. Non-essentials cannot pass for essentials. Those who have lived on priestcraft, made it their meat and drink, have reason to fear and tremble, for "this their craft is in danger." It is not our purpose here to go into a minute examination of the little work before us, or to quote any passages from it, but merely to recommend it as admirably adapted to effect the object for which it was published. We have not seen the publication of Elder Knapp. We frequently heard him preach last winter, and were much delighted with the sentiment, he avowed. We understood him to say, that his object was not to make Baptists but Christians, and all denominations flocked to hear him—the more gladly, for his supposed liberality. He was the last man we should have suspected of a sectarian, or narrow-minded spirit. D.

New Work.—Just published, the first part of a curious book, called the "*Quoddy Hermit*," or *Conversations on Religion and Superstition*, containing a true demonstration of the Trinity, and that modern protestants are the only true monotheists, although no Unitarians, in the usual meaning of that term.

Also that the church, in all its branches, is now in bondage to Satan, and the Episcopal ministry has no higher pretensions to spiritual ordination, than the ministry of any other sect of the church, and is, no less than they in actual Satanic bondage, from

which there are no hopes of their liberation but by the coming of our Lord, first, in the spirit to prepare those who look for him for the great and terrible day of the Lord; and finally in person, to put an end to Satan's dominion on earth, and to establish his own in peace and righteousness.

And also much else, calculated to reconcile Christians of conflicting opinions, and unite them in one body to claim the promises of our Lord, which never can be fulfilled so long as we are divided one from another.

Published in duodecimo, 196 pages. It is written in a very plain, familiar and unpretending style, price 50 cts. *By Academicus.*

For sale at this office. ****

Conference at New-Market, N. H.

Brother French commenced his course of Lectures in the old Baptist Meeting-House, in this place, June 4th, on the coming of our Lord in 1843, to cleanse the earth, and to establish that glorious Kingdom, which will be given to the saints of the Most High, for an everlasting possession. On the Sabbath he gave us a review of Daniel's vision, to crowded and attentive assemblies.

Monday morning, at 9 o'clock, met for prayer and conference. Met again at half past 10, for prayer and conference. Lecture at 2 P.M. Met again at half past 5, for prayer and conference, and the Lord's presence was manifested to his people, causing many of them to rejoice in prospect of his *near approach*.

Lecture in the evening—a crowded house. Tuesday morning, met for business at half past 8 o'clock. Chose Brs. Daniel Churchill and Geo. W. Peavey, Secretaries. Business Committee, Brethren Thomas F. Barry and G. T. Stacy. After which examined the vision of Daniel, during which a unity of the Spirit and the bond of peace was most beautifully exemplified. The services of the afternoon and evening were continued with increasing interest.

Wednesday morning, met for prayer at half past 8; and after a short season spent in this manner, the Committee reported the following resolutions.

Resolved, That it is our solemn conviction, that all ministers of the gospel and church members, who are not disposed to investigate the evidences, as given in prophecy, of Christ's Second Coming soon to judgment, are not faithful to their trust as watchmen, neither as lights to the world, but are doing much evil to the Church and a perishing people.

Resolved, That as some of us are constrained to believe, from the sacred oracles, that Christ will personally appear in A. D. 1843, and others of us that it is near, even at the door, we highly approve and recommend the delivery of lectures, the holding of Second Advent Conferences, the circulation of "Second Advent Libraries," and the paper called the "Signs of the Times," published at Boston. These means we consider well calculated to arouse the slumbering virgins, to prepare for the coming of our shortly-expected and glorious King, the Lord Jesus Christ.

The above resolutions, after appropriate remarks, were adopted. The Conference closed up with much interest, and no doubt great good will be the result.

THO. F. BARRY.
GEO. T. STACY.

Miller's Lectures at Newburyport.

Newburyport, Mass. June 9th, 1842.

BRO. HIMES.—As you have promised your readers more concerning the reception, and effect of brother Miller's lectures on the coming of our blessed Lord next year among us, in this place, it may not be improper for me to present your readers with some facts. Brother Miller commenced his lectures on Saturday eve, May 28th, in the Town Hall, a room that might seat a thousand persons, continued his lectures on the Sabbath in the same place, made some kind remarks, as I was informed, upon the statements of the author of the book styled "the end of the world not yet;" this produced some excitement, and Satan became alarmed for fear of awakening infidels. Monday eve, the appearances looked not a little mobish, at the commencement of the lecture, an egg was thrown into the hall directed at the speaker, but fell upon the side of the desk; at the close of the lecture, stones were thrown through the windows into the hall, while the mob without commenced their howlings, thus putting in force the instructions of their *inimitable* father, the devil. The congregation soon dispersed with no damage except the glasses of a few lamps and windows broken. The next morning some of the grave professors of our RELIGION, thought it advisable, to request Mr. M. to leave town, as his lectures were not received. This however did not take place; if it had, it would no doubt have given great joy to their loving hearts. Under present circumstances, it was thought advisable by the town authorities to close the hall, which they accordingly did.

The chapel in Hale's Court was then opened, where the lectures continued in peace, as we had demanded and received protection from the authorities of the town. Many of the saints were comforted, by the clearness in which the coming of Christ was set forth, some were confirmed that '43 would be the end of all things, while others received additional light, and were strongly convinced that his coming was near, even at the doors. Some have received Christ to the joy of their souls, many others think that it is time for them to be ready, and are anxious to know how they can be saved. Many are excited, much opposition is manifested to Christ's coming within these 1900 years. Pilate and Herod are made friends in opposing excitements, and in saying, My Lord delayeth his coming, thus crying, You may allay your fears,—it is peace and safety. Last Sabbath eve, the 7th chapter of Daniel's prophecy was commented upon by one of our ministers, who admitted that the little horn was Rome, and that it did prevail against the saints,—but the next verse, the 22d, was passed over, which showed how long he prevailed. While lecturing on this chapter the Sabbath before, he had stated that the Ancient of Days was Christ, and referred to his first coming; but at this time it was passed over in silence. How unwilling we are, to let common sense contradict our learned preposterous opinions, and forever remove our early prejudices. As it regards myself, it may perhaps be said as Christ said to those disciples who were travelling to Emmaus "O fools, and slow of heart to believe all that the prophets have spoken," and this too concerning the blessed Son of God. I am anxious to know the whole truth, and to be able to defend it, so that its adversaries cannot gainsay or resist its power. Thanks to God that I ever felt his love to overflowing in my heart, that I ever re-

ceived God's unspeakable gifts, as my wisdom, righteousness, sanctification and redemption, that I can say, Come Lord Jesus, come quickly, and that by his grace I shall strive to be prepared for that day and hour, when the brightness of the Father's glory will establish the prophet's fifth universal monarchy to be an endless kingdom. So may the good Lord inspire your readers to do likewise.

DANIEL P. PIKE.

P. S. Brother Miller and his companion left Saturday morning, June 4th, in good spirits, for Portland, having remained in my family one week, during which time I received additional light upon many portions of Scripture, and trust our fellowship and acquaintance will not diminish, till it is renewed in that world where we shall see our Lord without a glass between.

D. P. P.

"AND IN THE SUN."—Going from this town (Brunswick, Me.) to a neighboring one, last summer, of a Saturday afternoon, to effect an exchange with a brother minister for the Sabbath, there appeared what to me was an unusual phenomenon, and what I never before witnessed. While on the way, a gentle shower occurred, and as the cloud passed over to the East, the sun broke out, and shone in great effulgence and beauty. At the same time no less than four rainbows appeared in the East. There were two, large, brilliant and beautiful, such as we generally see after a shower has passed over to the East, of a summer afternoon. Within what to me had been the innermost and smallest, though brightest circle, appeared two others, bright, distinct, and well-defined, possessing all the colors of the rainbow, and about equal distance from each other, and from the larger, innermost circle. The two innermost ones were each about half the size of either of the others, and no less bright than they were. I stopped my horse and gazed at them for some time, conversing with others who happened to be there at the time, all of whom declared they never saw it 'on this fashion' before. Certainly, it was a splendid and glorious sight; and such as I never before had had the pleasure of witnessing.

D. C.

May 12, 1842.

PROGRESS OF THE TRUTH. Bro. Himes,—The cause here (Brunswick, Me.) is progressing. A secret influence is at work. Many are shaken in their faith, where they have stood firm for years; and though some oppose, and say, "My Lord delayeth his coming," others are embracing the view that the time is near, and that the Judge is even now at the door. Opposition we must expect; yea, even ridicule and contempt; but what of all this? "If we suffer with him, we shall also reign with him. If we deny him, he will also deny us." I hope that you will be enabled to go on; but treat your opponents with calmness, affection, and love. This is the best way to win. I speak not by way of censure, but only, if we love the cause of Christ, we must exhibit the spirit of Christ, and use the weapons of the gospel in carrying it forward. The cause I never expect will triumph. The wise only will understand; but none of the wicked will understand. Multitudes will still say, "Where is the promise of his coming?" and, "My Lord delayeth his coming." But we must arise, trim our lamps, and wait his approach, lest we be bound hand and foot, and cast into

outer darkness, where there is mourning that never shall end.

D. C.

ANECDOTE. The Rev. Mr. McNeile, of Liverpool, in a lecture recently delivered by him, introduced the following anecdote:

I will tell you a circumstance which occurred lately in this town. A journeyman house-painter, who had long entertained infidel sentiments, and was addicted to corresponding bad practices, was employed in his trade upon a house nearly opposite to mine. From his elevated position, he saw over my blind into my study, and he observed me at my work. The next morning at an earlier hour, he saw the same. This attracted his attention: and the third morning he came still earlier, but I was before him. He ascertained who I was, and he kept watching me over the blind every morning while his job opposite to me lasted. In the mean time, as I learned afterwards, he began to reason with himself, saying, "This gentleman must be in earnest, however right or wrong;" and he said, moreover, "The result of all this reading and writing so early, morning after morning, must, I should think, be worth hearing. I will go and hear what he has to say." Accordingly he came to my church. He heard me describe the aching anxieties of the human soul not to be satisfied with any created thing, but aching still, and longing for repose until it found it in the bosom of the living God. He heard me describe the way in which a God of holiness can admit a sinner to such repose, the way in which a sinner may enjoy that holy communion. His heart was touched; the secret cause of his infidelity was detected: it was not a want of evidence in the revelation of God, but a want of willingness in man to be conformed to the character of God. Before a rising willingness to be holy, all the skepticism of his intellect disappeared; and instead of a sullen infidel, he is, I have reason to hope, a happy, cheerful Christian.

THE BIBLE. "There are four grand arguments for the truth of the Bible; 1st. The Miracles it records; 2d. The Prophecies it contains; 3d. The Excellence of the Doctrine; 4th. The Moral Character of the Penmen."

"The Miracles flow from Divine power; the Prophecies from Divine understanding; the Excellence of the Doctrine from Divine Goodness; and the Moral Character of the Penmen from Divine Purity. Thus Christianity is built upon these four immovable pillars, —the power, the understanding, the goodness, and the purity of God. The Bible must be the invention of either good men or angels, bad men or devils, or of God. It could not be the invention of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity. I therefore draw this conclusion; the Bible must be given by Divine Inspiration."

PAPAL EXPECTATION.—The following is an extract from the correspondence of a Berlin paper, by a gentleman in the city of Rome:

"An intelligent Papal Priest, in the city of

Rome, remarked to the correspondent, that the news they were daily receiving, especially from America and England, fully justified the expectation that in less than two generations, the Catholics, without a thirty years' war, and with the use of very little violence, would so outflank and divide the Protestants, that Protestantism would be obliged to hide itself in a few obscure corners like Norway and Lapland, if indeed it continued to vegetate at all. When the correspondent stated some difficulties in the way of such a result, the priest replied that there was but just one real difficulty in the way, and that was the progress of Protestant science among the Catholic clergy of Germany, and that they would devise some means to put a stop to that."

JEWS IN NEW YORK.—Five synagogues for Israelites are now open in New York. They number nearly ten thousand in the city. Many of them are Germans, who have recently been exiled here by the oppressive laws which exist against that race in some portions of their own county.

CONCERN FOR THE SALVATION OF RELATIVES.—As soon as it had pleased God, after a long and sharp season of conviction, to visit me with the consolations of His grace it became one of my chief concerns that my relations might be partakers of the same mercy. In the first letter I wrote to my brother, I took occasion to declare what God had done for my soul; and am not conscious that from that period down to his last illness, I wilfully neglected an opportunity of engaging him, if it were possible, to conversation of a spiritual kind. When I left St. Albans, and went to visit him at Cambridge, my heart being full of the subject, I poured it out before him without reserve; and in all my subsequent intercourse with him, so far I was enabled, took care to show that I had received, not merely a set of notions, but a real impression of the truths of the gospel.

—William Cowper.

Improvements in the arts are among the signs of the times, though less striking than earthquakes and conflagrations; and we intend to notice some of them, occasionally. To say nothing of those wonderful inventions connected with steam, by which men "run to and fro" on railroads and steamboats, as on the wings of the wind; the more humble ones which contribute to the comfort, convenience and pleasure of men, and prove that "knowledge is increased" are innumerable. Those which relate to our domestic comforts, and fireside enjoyments are neither few nor small; but we shall at present confine ourselves to the notice of those only which are connected with light and heat, or lamps and stoves. The use of oil instead of tallow, considering the greatly increased amount of light required in modern times, is of itself quite an improvement. Cooking-stoves are a vast saving of labor and expense of fuel, unknown till within a few years. In speaking of stoves and lights as now in use, the benefits are greater and more perceptible in houses of public worship, than private dwellings. It is but a few years, since it was the practice, even in the coldest winter weather, for the church-going people in the country towns after riding through the snow till they were nearly frozen, to enter a meeting-house as cold as the outdoors, and sit through a long, and *afflictive* hour and half of exercises, with nothing but the fire of the preacher and the warmth of devotion within to keep them from freezing. As to the present convenient mode of lighting churches, now adopted in most places, it was formerly unknown.

"Webb's Camphene Burners," which we have

SIGNS OF THE TIMES.

known and admired from the time of their introduction into this city, are by far the most brilliant, cheap, safe and convenient lights, now in use; and we add our testimony in their favor the more cheerfully, because some interested and designing persons, and other innocent but deceived ones, have misrepresented their character and utility, in consequence of a spurious article or articles called by the same name, palmed off in many places as the same articles, but no more resembling Camphene oil and Camphene Burners, than *darkness* resembles *light*. The only genuine articles are sold whole sale and retail at No. 19 Washington street, Boston, formerly kept by Francis Harvey, now by Messrs. Curtis & Davis.

The nature and properties of this light have been minutely examined by Professor Locke of the Medical College of Ohio, and its advantages over other lights certified by him in a publication which we have lately seen, some extracts from which we here insert.—Professor Locke says—

"The circumstances which recommend it are as follows.

1. It can be furnished in abundance, and at a moderate price.

2. It affords a light more brilliant than any other substance hitherto proposed for common use.

3. It is safe, in no way explosive, [the spurious article is explosive.] drops no fire from the wick, and leaves no fire upon it.

4. It is cleanly, leaves no grease marks, and if spilled on clothes or furniture, evaporates entirely like alcohol.

5. It endures any natural degree of cold without becoming in the least congealed.

6. The lamps once in order, need no snuffing or raising of the wick, but merely require to be kept clean, and to be filled as often as they burn themselves empty. The cost of these beautiful and brilliant lights is less than half of that of whale oil." D.

Mount Auburn.

The most delightful, cheap and healthy recreation to be found in the vicinity of Boston, is a trip on the Rail Road from Charlestown, (just over the bridge,) to Fresh Pond and Mount Auburn, for 12 1-2 cents, in 15 minutes, and back for the same, where the cars now run six times a day each way. Fresh Pond itself is a beautiful sheet of water in a circular form, containing, it is said, a little short of 200 acres. The Fresh Pond Hotel, a public house of high repute and great resort with its appendages, stands in the midst of a beautiful grove on the peninsula, the whole of which is a little paradise—one of the most enchanting scenes imaginable. The Pond is thickly studded with large ice houses, from which a considerable portion of our globe is supplied with that *cold comfort*. Through the natural grove of evergreens, covering most of the land, which covers over a surface, the size of a moderate farm, there are laid out beautiful serpentine walks. Some portion of the land is in a high state of cultivation, laid out with orcharding, fruit trees, flowers, &c., rendering the air fragrant with their perfumes, while it is alive and vocal with the melodious sounds of numerous forest songsters. To a stranger it seems more like the fairy picture of the poet, than a real scene of nature.

The Mount Auburn Cemetery, about 100 rods from Fresh Pond, is another enchanting spot of natural scenery, greatly beautified by the art of man, is laid out in squares and lots of different sizes and variously ornamented, with innumerable neat and graveled walks, rich tombs and splendid monuments, according to the various tastes and fancies of the respective proprietors. This, like Fresh Pond, is also a place of great resort. They lay about a mile west of the Colleges, and are in the neighborhood of many rich and celebrated country seats, and connected with many hallowed associations. There is no place, within 15 minutes ride from the metropolis, where a warm summer's day may be spent with so much comfort, delight or profitable meditation. D.

Politeness, in the ordinary signification of the term, is the opposite of rudeness, coarseness and incivility. It implies, at least, an apparent attention to the wants and welfare of others—affability,

condescension and kindness, and is an *imitation* of Christianity—of that charity which St. Paul so beautifully describes—“first pure, then peaceable, gentle, easy to be entreated,” &c. Christianity is better than politeness, as reality is always better than imitation; but the latter is better than its opposite, and not to be despised. D.

Youth's Guide.

Portsmouth, N. H. June 13th 1842.

BROTHER HIMES. As many of your patrons are the strong friends of Sabbath Schools, may I be allowed to introduce to their notice, a plan, for furnishing the rising generation with the very kind of matter, which their present and future well-being requires? Elder Flemming having passed into my hands the “Family Visitor,” I design to convert it into a weekly sheet, to be called “THE YOUTH'S GUIDE, to happiness in both worlds.”

The Guide will furnish weekly Scripture lessons for the Sunday schools, and such a choice variety of reading matter, illustrated by engravings, as to supersede in a great measure, the necessity of libraries, and hence, make an annual saving of fifty per cent to the most of our schools.

Moreover, the lessons and reading matter of the Guide, being *new and fresh, every week*, children and youth will doubtless be highly pleased with it.

Terms. Single copy \$1. Where ten or more copies may be sent to one address, there will be a discount of 20 per cent.

The Guide will be printed on a half sheet royal, with new type and good paper.

The first number may be expected in the course of next month.

Shall I be grateful for any orders directed to Portsmouth, N. H. post paid. E. N. HARRIS.

SIGNS OF THE TIMES.

BOSTON, JUNE 22, 1842.

Portland Conference and Lectures.

Bro. Miller commenced a course of Lectures in the Casco Street Chapel, June 4th, and closed Sabbath eve, June 12th. The Lectures were attended by crowds of anxious hearers. Christians have been awakened to duty, and some of the sleeping virgins were alarmed. We trust the result will be glorious.

The Conference commenced June 7th, and continued several days. Lectures and addresses were given by Brethren Miller, Cox, Palmer, Himes, and others.

A Committee of Business was appointed, which reported the following resolutions, which were adopted.

The Committee recommend to the Conference, as proper to be adopted on the present occasion, as expressive of their views and feelings, the following sentiments:

1. Man is not to live by bread alone, but by every WORD that proceedeth out of the mouth of God.

2. We adopt as a candid principle, that man is responsible for the faith he promulgates, faith in Christ, and God's Word generally.

3. We believe man is under obligation to study the prophetic Scripture—and the text, “Blessed is he that readeth, and they that HEAR the words of this PROPHECY, and those who KEEP those things that are written therein,” imply it.

4. We believe the Church is DEEPLY GUILTY for the neglect of the prophetic Scriptures from the fourth century, and onward, especially for the last forty years; and that she has thereby lost, in this respect, the benediction of Christ.

5. We believe the church is ONE in all ages, and is alike heir to the promises, whether under the Patriarchal, Jewish, or Christian Dispensation.

6. We believe the kingdoms of this world are about to be dashed to pieces—that the prophetic Scriptures indicate in their TIMES, NUMBERS, VIALS, SEALS and TRUMPETS, that God is about to pour his last wrath upon the world, and that Christ is immediately to set up his everlasting kingdom. We also most cordially recommend the adoption of the resolutions of the Boston Conference, relating to the prophetic times, the Millennium, and return of the Jews, as published in the “Signs of the Times,” June 1, 1842.

Furthermore, in the language of inspiration,—“Knowing the time,” as we believe we do, we should awake out of sleep, and what our hands find to do, in giving the midnight cry, we should now, SPECIALLY, do it with our might.

G. F. COX,
MOSES PALMER,
J. V. HIMES,
S. E. BROWN,
JOHN PEARSON,

THE CAMPMEETING.—Our friends will see by this week's notice that a correction is made relative to the price of board. Companies coming on the ground with tents, will do well to provide their own tables.

Let us all go up to the Feast of Tabernacles. We shall never have a better chance to do, or get good. Let unceasing prayer be made to the Shepherd of Israel, that his presence may go up with us.

MORMONISM.—We have given several articles of late on this subject. Our object has been to warn the unwary of their “devices,” and save them from this cruel imposition. We shall do our duty in relation to every class of “deceivers in the last time,” but shall not turn aside from our *main object*, the “Exposition of the Prophecies, relating to the Second Coming of Christ.”

CHRONOLOGICAL CHART of the *Visions of Daniel and John*. It is now nearly finished; and will be ready for delivery in a few days. Price \$2.50 per copy to subscribers. Published at No. 14 Devonshire Street, up stairs. Subscribers may send or call soon.

ARRIVAL OF THE BRITANNIA.—Fourteen days from Liverpool. The news are not important; except the life of Queen Victoria had been attempted. A pistol was fired at her, but did no injury. The ruffian was taken into custody. Great excitement prevails in consequence of this extraordinary act.

Letters

Received up to June 18th. From P. M. Springfield, Vt.—Kingsbury, Ind.—Detroit, Mich.—Plattville, Wis.—Clarksfield, Ohio—Carthage, Ohio—Brunswick, Me.

From S. Clark, Spelmar, R. E. Ladd, A. J. Williamson, G. F. Sanborn, Calvin French, G. F. Cox, Stephen Bradford, Wm. W. Smith, Charles P. Whitten, Joel Spaulding, Windsor Goodenough, J. Litch, C. Simmons, A. C. White, Henry Grew, A. White, Yates Higgins, R. W. Pratt, A. D. Low, Henry Flagg, Leonard Lewis, John A. Sillick, R. Thayer, N. Billings, S. E. Brown.

Books Sent.

One bundle to J. Litch, Stanstead, L. C., care of Dr. Lull. One to Windsor Goodenough, Williamsburg, Vt.

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